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READINGS

UPON THE

Liturgy

AND

OTHER DIVINE OFFICES

OF

The Church.



27

ON THE EUCHARIST, AND DAILY OFFICES
CONNECTED THEREWITH.

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ERRATA.

[The reader is requested to make the following corrections.]

- Page 84, line 32, *strike out* " (the second Council of Toledo);" the Council in question not being numbered, and the place uncertain, though probably Toledo.
- 196, ,, 27, *for* "*observed* in the Roman Church," *substitute* "*noticed* in the Roman Rubrics."
- 285, ,, 37, *for* " upon," *substitute* " out upon the base of."
- 316, ,, 32, in the note, *for* " Ham," *substitute* " Shem."
- 381, ,, 13 and 17, *for* " He," *substitute* " he."
- 502, ,, 19, *for* " symbols," *substitute* " symbolic rites."
- 503, ,, 8, *for* " symbols," *substitute* " symbolic rites."

READINGS UPON THE LITURGY.



READINGS

UPON THE

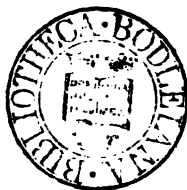
Liturgy

AND

OTHER DIVINE OFFICES

OF

The Church.



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READINGS

UPON THE

"BOOK OF THE LITURGY," &c.

INTRODUCTORY.

THE object of these Readings is to enter upon an examination of the "Book of the Liturgy and other Divine Offices of the Church;" the construction and mutual relation of the several Offices; the uses or ends for which they are intended; the language employed in the same; and the principal topics and doctrines involved therein. The result which we shall aim at will be to convey explanation and instruction; that we may all, in offering up to Almighty God the continual worship of the Church, know what we are about, and worship not only with the spirit, but also with the understanding; and that, whether in the services for daily and weekly worship, or in those services which we are called upon to celebrate on special occasions, we may perceive the reasonableness thereof, and the conformity of the rites observed and of the language used, to the acts wherein we may be engaged.

First let us examine the title of our book—"The Liturgy and other Divine Offices of the Church." The Liturgy, then, embraces, or is the name appropriate to, one or more of the Divine Offices; and besides the Liturgy we have other Offices.

The word Liturgy, in its original sense, means, public ministry or service. It is applied in the Old Testament, in various passages, to the service of the Jewish Priests in

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the Tabernacle and the Temple, and particularly to their ministry at the altar: as, in the passage in *Joel* i. 9—"the priests, the Lord's ministers do mourn,"—the LXX. has it, "the priests *οἱ λειτουργοῦντες θυσιασθησείω*,—who liturgize at the altar." In the New Testament the word is expressly so applied in St. Luke's Gospel (ch. i. 23), in speaking of the days of Zechariah's ministration; and, again, it is used in this sense in the Epistle to the Hebrews (ch. viii. 2), where the Lord is called a Minister or *Leitourgos* of the Sanctuary, and is said to have obtained a more excellent Ministry or Liturgy than that under the Law. The word "Liturgy," therefore, in its application to the offices of Christian worship, may be appropriately applied to those which correspond to services offered at the altar under the Law. In accordance with this view, it has been the practice of the Catholic Church not to apply this word to any other offices—whether of Baptism, Chrism, or Common Prayer—but to restrict it solely to the office for the celebration of the holy Eucharist. We may hold it as certain, therefore, that the word is improperly applied to offices of Common Prayer unconnected with the holy Eucharist; and, accordingly, both the Greek and the Roman Catholic liturgical writers always apply the term to the office for the Eucharist, and to that alone; for their hours of prayer are, in their origin and in the practice of those Churches, wholly unconnected with the Eucharist.*

It will fall within the scope of this work to point out hereafter the immediate connexion of the Morning and Evening Offices with that of the holy Eucharist. This connexion and the relation of the offices themselves to the daily Morning and Evening sacrifices under the Law, as antitype and type, have been wholly lost sight of in the Church, and have been made known to us again through the light of prophecy thrown in recent years upon the

Renaudot.
Ad Lit. Copt.
t. i. p. 169.

* "Apostoli ab Hebræis accipere horas orandi." "Non esse juris Divini Officium Divinum, sed tantum juris esse canonici communior opinio."—Gavant. in Rubr. Breviar. § 1, c. 2 and c. 4. The word "Officium" is here restricted to the hours of prayer. See also Durand, *Rationale*, lib. v. 1; and Renaudot. *Ad Lit. Copt.*, referred to above.

Law, and its application to us, and through the commandments of apostles given in accordance with that light. Assuming, therefore, the connexion between the order for the Eucharist and the offices for Morning and Evening Prayer, we are to understand that the word "Liturgy" in the title to our book applies to those three offices, which include all the variations, special prayers, and anthems, prescribed for feasts or other special occasions, whether in the Eucharist or at Morning and Evening Prayer. And it will then follow that the words "other Divine Offices" refer, in general, to the remaining services for worship, and to the order and forms given for administering the various other rites of the Church contained in the Book. ✕

There is one word more in the title which demands our notice; and in its entire bearings it is of such importance that we shall consider it at some length. We refer to the word "Divine"—"the Liturgy and other *Divine* Offices of the Church." The word, therefore, applies both to the Liturgy and to the other offices. We understand by it, not merely that these are offices for the worship of God or for the ministration of His grace, that they concern God, or are addressed to God, and so are called "Divine;" in which respects, however, the application of the word might be fully warranted. It conveys more to us than this. It conveys that God alone can prescribe the way in which He ought to be worshipped; that as all true knowledge of God proceeds from God, so the way of approach unto Him must also be revealed by Him; that God can be known and approached only through Jesus Christ, who is the Way, the Truth, and the Life; and that the Son of God became incarnate as the only means to this end. These are pregnant truths; and if we examine into them, we shall find that they furnish the evidence and the proof that our manner of worship in all essential particulars must proceed from God and be taught to us by Him. ✕

The offices of the Church comprise two distinct classes of particulars:—1. The essential acts or words which constitute any sacrament or act of worship to be what it is; 2. Those accompanying prayers, anthems, and subordinate

X rites, actions, or words, which are intended to lead to, prepare for, or set forth and carry on, the main action, but are not essential parts thereof. All the particulars comprised in the first of these classes, in order to be true and acceptable, must be prescribed by God. They have been delivered to the Apostles by the Lord Himself previously to His Ascension, or else subsequently revealed to the Apostles and Prophets by the Holy Ghost. With respect to those in the second class, although many of them have not this authority, but come down to us by tradition of Scripture or of Catholic practice, yet it is sufficient that they consist with, concur in, and carry out, the main action, and that they appropriately and becomingly express those affections, thoughts, and desires, which the Holy Ghost inspireth in those who, by His grace, "worship God in spirit and in truth."

The word "Divine," therefore, applies immediately to that order and form wherein God directs His worship to be conducted. And it is properly, although less directly, applied even in this highest sense to those offices which prescribe the fulfilling of that same Divine order and form of worship in true, consistent, and appropriate words and acts.

It will be a fitting introduction to our further observations, that we should proceed to make some few remarks upon the mode in which God has been pleased to reveal to the Church the true form and order of His sacred worship.

There seems no room to doubt, that man had no sooner fallen than God was pleased to reveal to him the general truth that He was to be approached by sacrifice. He was also pleased to impart sufficiently distinct knowledge as to the kind of things which should be presented in sacrifice, and the way wherein they should be offered. Cain was not rejected merely for an error in judgment, but for the disobedience of unbelief. Abel was accepted in the obedience of faith, and God testified "of his *gifts*."

Heb. xi. 4.

Passing from Patriarchal times, it is, at all events, certain that in the Law delivered to Moses, God was pleased to prescribe the appointed mode wherein He was to be approached under that covenant, into which He entered with the children of Israel. This is not the appointed mode

wherein Christians are to approach Him ; but we know that the Law contains in its ordinances the types, figures, or shadows of those things which it is God's will should be done in the Christian Church. The priests under the Law "served unto the example and shadow of heavenly things," Heb. viii. 5. of which heavenly things the Church (which is the Temple of the Holy Ghost) contains the substance, and of which the things done in the Church are the very image and expression. Heb. x. 1. If the figure and type be of an organic character, and as such be conformed to a certain prescribed order and systematic process, then it is demonstrable that that of which it is a figure and type must also follow a prescribed order and course of proceeding. Not that the things done in the Church are formed upon the model of the Law of Moses, but the things ordained under the Law are conformed to those heavenly things of which they are the example and the shadow, and of which the rites and offices of the Church are the visible image and expression. And as it admits of no dispute, that the institutions commanded by Moses observe a certain order or law, it is, therefore, equally certain that the institutions of the Gospel must also observe a fixed order or law ; for if it were otherwise, the one could not be type and the other antitype. That order or law can proceed from none other authority than that of God. He hath devised and He alone can reveal. "See," said He to Exod. xxv. 40. Moses, "that thou make all things according to the pattern Heb. viii. 5. shewed thee in the Mount."

Our last observation refers to the general analogy between the ordinances of the Law and the ordinances of the Gospel : but let us take a larger view of this subject. Man is a creature combining in his being the body or sensitive part ; the soul or understanding ; and the spirit, the peculiar residence of his individual personality, the centre of consciousness, the seat of reflection and will. All God's dealings or revelations are addressed to man in his three-fold being, as a sentient, reasonable, and spiritual creature. Nevertheless, every man in his progress from infancy to manhood has passed through three distinct stages. In infancy there is the incessant energy of animal life, the

sensitive faculties are in full activity and employment, but the understanding barely looks out, as it were, from its cradle and can be exercised only to a very limited extent; and although there are from time to time plain indications of the spiritual existence, yet the higher faculties of the spirit seem to be dormant. As he attains to childhood and youth, the faculties of the understanding become acute and vigorous, and are constantly occupied upon the objects presented by the senses; while reflection and the exercise of personal determination and will are at first scarcely perceived, and only gradually develope themselves. At last the youth is matured into the man, no longer the creature of mere impulse and unreflecting action, but able to control both the senses and the intellect, correcting the false tendencies of either, and compelling both the one and the other to act in subserviency to his personal will. Somewhat of the same progressive movement appears, also, in the history of the whole race. It is true that man hath ever been this three-fold creature, and consequently that God's dealings with him have ever embraced his whole being. It is also true that at every period which has come within our range, we may observe that the animal, the reasoning, and the spiritual parts are variously developed in different individuals. Still there would seem to be, on the whole, a gradual developement of the race — first, as a physical or sentient creature; next, as a physical or sentient, and also reasoning creature; and, lastly, as a sentient, reasoning, and spiritual creature. And it has pleased God to adapt His revelations to man according as the condition of the creature rendered either the senses or the understanding the readiest means of access to the spirit.

In the earliest period of the world's history, it was through his senses that man was immediately addressed; and the Divine rites consisted of the offering to God of animals, to the exclusion even of the fruits of the earth, which under the Law were brought into use in the service of God. Next was the period of the great developement of mind, the period of the ideal, commencing with the sensual wisdom of Egypt, and terminating with the wonderful attainments of

Gen. iv. 3, 4.

Greece — attainments which rendered her, even when subdued by arms, victorious by arts and sciences, and which effected and made manifest the conquest of mind over the animal. It was during this period, in the earlier part thereof, in the palmy days of sensual Egypt, that God was pleased to deliver the revelation of His Law to Israel,—a revelation which, while still addressed in its main requirements to the lower region of man's being, is yet, as a system of laws, an admirable developement of reason, and calculated to call forth its faculties into exercise. And looking upon the Old Testament as a whole, we shall perceive how, through the lips of Moses, of David, and Solomon, of Isaiah and the other Prophets, there is an increasing appeal to man as a reasonable being, and the gradual developement of the spiritual nature of God's revelation, thus proving the developement of that creature to whom it is addressed. At length, the fulness of time arrived when the Son of God became incarnate, and, through His death and resurrection, and the outpouring of the Holy Ghost, it became possible that the Father and the Son should dwell by the Holy Ghost in the regenerated spirit of man, and that the Church, the mystical Body of Christ, should become the Temple of the Holy Ghost, to the intent that, in the Church, all things should be fulfilled according to the will of God. This has been the period of the spiritual developement of man, which, for good and evil, seems now approaching to its consummation.

But, although this is the nature of the new dispensation of grace in Jesus Christ, yet neither the senses nor the reason of man are omitted therein, nor their use in subservience to the spiritual part neglected. It is through the washing of water that we are admitted to this grace; and bread and wine are ordained to be used, not for food, but for the purpose of symbolic and mysterious agency: thus establishing the fact, that the use of material things as symbols of spiritual truth has not ceased in the dispensation of the Gospel. And as to the reason and understanding of man, the whole of Scripture is given to us, and the New Testament is expressly addressed to us, not, indeed, as a

law in the letter, but still for the apprehension of the understanding, that our service and sacrifice may be reasonable in order that it may be acceptable.

For God, in an advanced stage of His work, never leaves behind that which was accomplished in any former stage. Physiologists point out the fact, that man, although endowed with reason and constituted by the inspiration of the Almighty a living soul, still combines in his frame those forms of merely organic life which are the property of vegetables, as well as those peculiar to, and characteristic of, that animal life which the brutes enjoy; just as in the brute creation are combined both vegetable and animal organisation. And in the progress of that spiritual work, which commenced after the fall in the intercourse of God with man at the entrance to Eden (perhaps we may say even in Eden itself), and which finds its perfect developement in the mystical Body of Christ, that which God wrought in each earlier stage is brought forward and finds its place in the succeeding stage, although invariably directed to higher ends. The rites of the Patriarchal religion consisted, so far as is revealed, in sacrifices of material things. Under the Law, the use of material things was still continued; but Revelation was committed to writing, and man was addressed more directly as a reasonable creature. In the dispensation of the Gospel, although spiritual regeneration and the gift of the Holy Ghost constitute and render perfect the spiritual man, yet the very first ordinance in order of time, the very means for inducing faith, is preaching; and material things, as we have seen, are still ordained to be used in the worship of God. All these, however, both the means addressed to sense and those to reason, are employed after a higher and more spiritual manner: yet they are all employed, and God directly addresses and seeks access to man through every part of his being, and claims to be worshipped and honoured, as well as served, by the whole man, body, soul, and spirit. And while every man is thus addressed, there are, in this Divine economy, means for applying truth to every class and condition of man; so that the merely carnal and sensual man may be laid hold of and advanced in the exercise of his

Rom x. 14-17.

rational and spiritual faculties ; that the rationalist may, on the one hand, be humbled to the obedience of faith, and, on the other hand, may learn that there is something higher than logic ; and that the spiritual may be guarded from that delusive mysticism, which would reject the aid of the senses and of the understanding, and which, when indulged, may enable its votary to lose himself in the contemplation of spiritual or heavenly objects, but will incapacitate him from effecting one active deed or abiding work for the service of God, and from bearing his part in acts of social and common worship.

It is, therefore, no denial of the spirituality of the Gospel dispensation, nor of the true spiritual nature of Christian worship, that the rites and services whereby God would be worshipped in the Christian Church shall have to do with material things ; or that material things shall be employed therein for symbolic purposes ; or that times and seasons shall be observed ; or that there shall be an exact and prescribed order in the several parts of the worship : for these things must be so if the spiritual power whereby the Holy Ghost works in the Church takes up and continues man in the integrity of his nature, advancing him in every part of his being, but extinguishing and annihilating nothing.

From what has been said we may derive warning as to the principal errors against which we have to guard. We may perceive how greatly we should mistake if we were to confine the rites of religion to mere outward acts, or, what is equivalent, to celebrate them in a tongue unknown to the congregation ; or, in general, if we were to endeavour to debar men of the due exercise of their reason, to place restrictions upon, or interpose obstacles to, the perusal of the Sacred Scriptures, or to permit them to remain in ignorance of them. So, also, as to private devotion ; if we were to restrict men, or to encourage them to restrict themselves, in their religious observances to outward acts of reverence, or to the rehearsal of prayers in an unknown tongue, or to the endless repetition, let us say, of one name, however sacred, or of a short sentence, however holy the words, repeated perhaps one hundred times as an act of private and personal devotion — this would be, not merely to go back to the Law, but

to treat man as in a condition of inferior developement to that which Israel under the Law had attained. It is not even Jewish, but it is Pagan both in its origin and in its spirit.

On the other hand, it would be erroneous to consider Christianity as merely addressed to the reason; to eschew outward rites or the use of material things as superstitious and unworthy of the understanding, because not immediately and directly addressed thereto; and to consider preaching as the only, or the chief, public ordinance in the Church, which, after all, however necessary in all periods of the Christian life, is not in itself an act of worship, but a means whereby man may be made a true servant and acceptable worshipper of God.

It is equally an error to reject both these, and also the use of the rational faculties themselves, on the assumption that Christians are spiritual, and that receiving the power and inspiration of the Holy Ghost, they are freed from the observance of outward acts, and from the necessity of using the reasoning faculties.

In the mode of communicating His will, as well as in the nature of the things communicated, God has always adapted His acts to the condition in which man was found. In His intercourse with the Patriarchs He addressed Himself to their senses, coming to them in the appearance or form of angel or of man, or speaking to them by a voice from heaven in their own tongue. In His subsequent revelations through Moses and the Prophets, although He neither altogether ceased to manifest His visible presence, nor to speak to His servants by word, yet there is this distinction, that His revelation was also committed to writing. But now that our Saviour is ascended to the right hand of God, and hath received the promise of the Father, although it is recorded that He has appeared in visible form and spoken in audible words, and although He has also been pleased to commit to the Church the several inspired books of the New Testament; yet, besides these, which are common to one or both of the preceding dispensations, there is one mode of revealing His will peculiar thereto, that is to say, by the presence and energy of the Holy Ghost in living ordinances: His

Acts vi. 55;
lx. 4, &c.

gifts, the ministers of Christ, by whom the Church is to be guided, edified, and perfected. He not merely reveals His mind by visible presence and audible voice, or by imparting the gift of inspiration to individuals; but being present in the Church, which is the Body of Christ, by the Holy Ghost, His mind is expressed and fulfilled by the members thereof, through means of gifts, ministries, and operations.

Heb. ii. 3, 4 ;
1 Pet. i. 22 ;
Gal. iii. 5 ;
Eph. iv. 8-11.

Those heavenly things of which the Law was the shadow, and the things prescribed under the Law were the examples or patterns—those heavenly things are ours in Christ Jesus by the Holy Ghost. The due rites and true order of Christ's Church—its worship and its government—are the very image, the phenomena or manifestation of them. They are in themselves the developement of God's eternal purpose and order in the Church, the mystical Body of His Christ, of which to speak in their spiritual reality is impossible. We can but use the forms of speech and the figures which, by the inspiration of the Holy Ghost, the Apostle Paul employs in his epistles, and especially in the epistle to the Hebrews. Employing these, and in humble submission to the mind of God and to the doctrine of the Church, we say that these heavenly things are the form or mode wherein the Holy Ghost (who proceedeth from the Father, His promise, His gift unto the risen Lord, the Spirit of Christ,) doth energize, and move, and inspire, and order all things in the Church. These things could not be manifested before the Incarnation, or indeed before the Resurrection and Ascension of the Lord ; for the Church itself, the mystical Body of Christ, had not then been brought into existence : but the figure or type thereof was given under the Law, and the sacrifices under the Law pointed to that future sacrifice, which should open the way to the superseding of that dispensation by the more perfect covenant. At length, the true High-Priest having finished His work on earth, and made an end of sin through His own passion and death upon the cross, entered into Heaven itself, into the very presence of God, with His own most precious blood reconciling all things in heaven and in earth. Through His death and resurrection, and by the gift of the Holy Ghost, the manifestation of these heavenly

1 Cor. xii. ;
Eph. iv.

Heb. ix. ;
Col. i. 20.

things, of this glorious order, became possible. He, the risen Lord, seated at the right hand of God, sent down the Holy Ghost upon His disciples, and brought into existence His Church. And those who believe His Gospel, who are regenerated from above, and who are baptised and drink into the one Spirit, do form one mystical Body, of which Christ is the Head, which is quickened by His Spirit, and which by the anointing of the same Spirit moves and acts in all things so as to fulfil the will of God and to express the mind of Christ. This is the Church which, when complete in all its ordinances, guided by living apostles sent forth from God Himself and not by man, and illuminated, instructed, and fostered by living prophets, evangelists, and pastors, ordained of God through the laying on of apostles' hands, abiding in faith, steadfast in hope, and fervent in charity, grows up unto a perfect man, unto the measure of the stature of the fulness of Christ. This is the Temple of the Holy Ghost, wherein the true rites and the Divine offices of acceptable worship are offered up to God; for by the Holy Spirit all things therein do fall into their true place, and are duly ordered, through means of those ministers of the Temple in whom the Great High-Priest lives and by whom He acts. This is the dispensation which sums up, comprehends, combines, and perfects all the revelations of God to man.

As the vital power in the living and organised body of a man lays hold of external matter, assumes it, assimilates it, reduces it into entire conformity with itself, and brings it, in all respects, within the law of its own organic life; and as the spirit of a man (which alone knows the things of a man, and none other, except God Himself, can be privy to the secrets of that inner chamber), acting from within the deep recesses of his being, puts into exercise that mysterious agency by which the ready thoughts, the powers and faculties of mind, the speech, the nerves and muscles, the limbs and all the members of the body, promptly obey the impulse given to them, express the resolves of the deliberate judgment, fulfil the determinations of the will, and give forth, in word or act, the workings of the spirit, and, by these means,

communicate them to other men : so, but by means which are even more difficult of conception, the Spirit of God lays hold upon those who are chosen to be members of Christ, assumes them into the spiritual organisation of the Mystical Body, fashions them into the living image of the truth, and brings them into willing subjection to the laws which regulate the life and action of the body. By means proper to Himself, He sets in motion in the Church all the various orders and degrees of regenerate men, and through them makes manifest the things which had been hidden in God from the foundation of the world. And thus by the Church is made known unto the heavenly powers, to angels and spirits as well as unto men, God's manifold wisdom; and in the Church, worship, and praise, and glory, are worthily and acceptably offered unto His name. Eph. iii. 10.

We see, therefore, that so soon as the Church was constituted, without any effort after obedience to an external law previously promulgated, but in pursuance of the very law of its being, the eternal order and mode wherein the Holy Ghost worketh in the Body of Christ began to be developed, and to be expressed through the energy of the same Spirit in reasonable forms. And though that development, and consequently God's purpose in the Church, have, through His forbearance and long-suffering, been postponed, yet, sooner or later, they must proceed; and as the Church advances to perfection, so shall God's purpose attain to its full manifestation.

In the developement of these forms man and material things all find their true place, and are employed in ways which may not be deviated from : but this distinction is to be observed, that material things are now no longer merely typical of absent or future things, they are the outward and visible representatives or symbols of things present in the Holy Ghost. The worship of the Church, therefore, is in no respect the continuation of the same mode of worship which was prescribed under the Law. Nor are those material and symbolic things whose use is perpetuated employed in the Church *because* they were used in the ordinances of the Law. It is not true that the Church accepts and continues,

on the authority of the revelation to Moses, the rites, the ceremonial, the titles of office, the vestments, the acts practised, or the material things employed in the Tabernacle or Temple. She derives her origin from a higher source than from the Law, and receives immediately from God the impress of her character and the laws of her action. The Law of Moses, as a law regulating the nation or polity of Israel,* was purely an objective law, delivered to the subjects thereof for their unreasoning obedience. But in the Church of Christ this is not the only meaning of law—it is not merely objective. No doubt the rule and order of the Church, whether in matters of worship or in any other respect, are delivered by those ordained to bear rule to those whose part it is to yield obedience, and so far it is an objective rule, prescribed *ab extra*, from without; but it is also true that the law and order of the Church is the result and the manifestation of her life; and, when that law is transgressed or departed from, it not only argues disobedience in individual men, but also, in so far as they are concerned, it argues spiritual disease or death. It is the organic law of that Divine nature and new and spiritual life of which we are individually made partakers in holy Baptism, and which is sealed and confirmed to us in the gift of the Holy Ghost, through the imposition of apostles' hands. And when it comes objectively to the perfect Christian, to him that hath been baptized and sealed with the Holy Spirit of promise, he readily, and, as it were, by anticipation, embraces it, for it finds him anointed with "that unction from the Holy One" whereby He "knows all things." And to regard it as a mere objective law, argues that it has indeed ceased to be the law of our life—that life, if not extinct, is weak, and that we have apostatised from our true standing.

1 John ii. 20.
27.

* We read in Deut. xxx. 14, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." But St. Paul adds (Rom. x. 8), "that is, the word of faith which we preach." The "word" of the commandment referred to, therefore, is not the *letter* of the law delivered by Moses, but the Law of Life, the commandment to love God and walk in His ways (15, 16), which could only be fulfilled by individual Israelites through faith in Him that was to come: for "both in the Old and New Testament everlasting life is offered to mankind by Christ."

This also will explain why it is, that while in the covenant made through Moses, Israel, and especially the priests of Israel, received distinct and minute rules and instructions, in a written code, concerning all things which they were to do in their service and worship of God, He hath been pleased to deal otherwise with us in the Scriptures of the New Testament. All such minuteness of rule and direction would have been foreign to the spirit of the dispensation of the Church. God purposed that the Christian community, the spiritual nation which He hath elected out of all nations, should be a living body, continually connected with the living Head in the heavens, through living apostles on earth, sent forth from Himself, by means of whom, on the one hand, the Holy Ghost should be administered, and, on the other hand, the commandments of the Lord should be delivered, and the government of the Church should be conducted.

“This do in remembrance of Me;” “As My Father hath sent Me, so send I you;” “Receive ye the Holy Ghost;” “All power is given unto Me in heaven and in earth, Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” These are the three commissions delivered to the Apostles, and being given, the holy Scriptures of the New Testament are written upon the hypothesis that God had ordained living men to instruct, to guide, and to rule the Church in all things. Therefore the truths concerning the blessed Trinity, and the distinct offices of the several Persons in the Godhead, and the doctrine of the Church in general, though all contained in holy Scripture, and to be proved thereby, are nowhere delivered systematically. The living teachers were there, and the Scriptures were addressed to those who learned the doctrine from their lips. Therefore no express rules and directions are given as to forms of administering sacraments, concerning the age of persons to whom those rites were to be administered, or other details. There were the living men

Luke xxi. 19.
John xx. 21,
22.
Matt. xxviii.
18-20.

X to whom had been committed the task of administering those rites. The rules to be observed in the Church were conveyed and enforced, not by written precepts, but by example, by the living practice of the Apostles themselves, before the eyes of those to whom the Scriptures were addressed. These things, therefore, are assumed in holy Scripture, not dogmatically set forth therein. Had it been God's purpose and way in His Church to have left them without those living ordinances through whom He would continually reveal His will, and lead His people forward to perfection, we may conclude, without presumption, that He would have vouchsafed to them the same aid that He granted to Israel of old ; He would have given by inspiration plain and technical directions, committed to writing, how He should be worshipped, and how His Church should be governed.

X It is not therefore by a system of rules laid down in inspired Scripture that the Church is instructed in the right order of Divine worship ; nor, again, is it by the immediate inspiration of the ministers employed in conducting it. It has been the lot of many of us, in the course of the past fifteen years, to have been present at services of Divine worship, wherein nearly the whole has been conducted in the manifest power of the Holy Ghost, supernaturally moving and exercising the persons ministering ; and we have heard what have seemed to be intimations, that, as the temple of Solomon in the day of its dedication was so filled with the cloud of glory that "the priests could not stand to minister because of the cloud," so, on some future occasion, though under what circumstances we little know, the glory of the Spirit of God shall be so manifested that man shall, as it were, be put aside for the time, and the Holy Ghost, by His immediate inspiration of the ministers of Christ, shall do and utter all. But however glorious such a manifestation may be, and however edifying by its natural effect of rendering us increasingly alive to the presence of God, and so calling forth the highest feelings of adoration and praise, yet this mode of the Divine energy of the Holy Ghost is by no means essential to the expression of the things of God,

1 Kings viii.
10, 11.

through fitting and appropriate words and acts, prayers psalms and hymns, rites and ceremonies. Indeed, the only sufficient ground of assurance, that the offices of holy worship in which we engage are according to the mind of God, must be that we receive them from those unto whom He gives authority and grace to guide His Church. +

“The things of God,” as we have been already reminded, 1 Cor. ii. 11. “knoweth no man, but the Spirit of God.” He reveals them to the Church by His Spirit, and delivers them with authority through His Apostles. And without entering into detail, it is sufficient in this place to say, that we all believe the several offices in this book to have been delivered to the churches in this land by competent authority, as a sufficient exposition, and a true expression, so far as they extend, of the perfect way wherein God would be worshipped. They have not been delivered to us as containing every thing which God would have practised in His Church, nor are the words in which they are set forth supposed to be the only appropriate words which could be used ; but they are delivered to us, and received by us, as in nothing contrary to the will of God, and as holy and appropriate offices containing and expressing the true order and forms of Divine Worship, so far as God has been pleased to give to us the knowledge of His ways. The Church upon earth, until the day of the resurrection, is in a state of developement and growth ; and it is the very work of God in the Church, and the very end of this dispensation upon earth, on the one hand to gather into the Church all the elect of God, and on the other hand to carry forward the whole body unto perfection : and in matters of worship we look for the same advance and increase, not in the way of new and different forms of worship, but in the more perfect adaptation and developement of those revealed to us. And while we humbly and confidently believe that our Heavenly Father, in reviving the ministries of His Church, revives to us all the ordinances of grace, and gives to us in these offices the true form and method of His worship in their adaptation to the present time, and in all essential points ; yet it would be inconsistent with the idea of our growth unto perfection that we should suppose, at any +

one point of time, an abstract perfection and absolute completeness in the forms of prayer, or plenary inspiration in the words in which they are conceived.

X We conclude, therefore, that the offices of Christian worship are perfect, just so far as they embody and carry forth that order, which is according to the eternal purpose and mind of God. They are Divine, not merely because they are the prescribed worship of God, but because in all their essential parts they follow that order which God Himself prescribes for His worship—not merely because by His Spirit He inspires men with true thoughts and holy and pious desires and aspirations, nor because He suggests words which express such thoughts and aspirations—still less because they have an order analogous to that prescribed and delivered by God to Israel by the hand of Moses; but because in their essential forms they are the expression of that Divine order and mode in which the Holy Ghost acts in His Temple, the Church, in fulfilment of the will of God, and according to the mind of Christ, and for the expressing of which, the same blessed Spirit inspires the minds of the children of God and enlightens their understanding, that they may approve the things which are delivered to them as good and excellent, and may employ all their faculties of mind and body to fulfil the same in their several places in the Body of Christ.

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We have been led, from the consideration of the title, into thoughts and disquisitions which are most essential to a right understanding of what a Book of Offices should be, and which are therefore a fitting preliminary to our special work. We shall now proceed in the spirit of these remarks to take up the several offices—to distinguish between the essential forms or matter of each office, and those parts which are accessory;—to shew the source of authority for the former, and to explain the reasonableness of that which is enjoined; and as to the latter, to shew their consistency and congruity, and how, by means of the same, the main action is helped forward or carried on; and, when necessary, to point out the true import of expressions and sentences, and how they embody or illustrate those doctrines of Truth, which are involved in the particular office under consideration.

THE HOLY EUCHARIST.

IN proceeding to examine the Offices contained in this Book, we shall commence with "The Order for the Celebration of the holy Eucharist and for the Administration of the Communion, on the Lord's day;" on the ground, that the holy Eucharist or Lord's Supper is the foundation on which the other principal offices are based, or rather, the root from which they spring. Recollecting what the Church is, and whence the order of worship in the Church proceeds, we shall soon arrive at the reason for this connexion and relation. For the Church is intended to be the embodiment of all the works of God; and her history and operations to be the revelation of His eternal purpose, His power, wisdom, and goodness. And therefore there is no difficulty in understanding, that the rites of worship celebrated in the Church must testify to the same things. In the Church are laid up the treasures of God's mercy, forgiveness, and grace; and by her instrumentality they are to be dispensed to all His children.

But all these flow to us through the Cross of Christ, His sacrifice on our behalf, and the acceptance thereof by the Father of Mercies. "Christ being come, an High Priest of the good things which were to come," entered by His own blood "into heaven itself" (having obtained eternal redemption), "now to appear in the presence of God for us." And being seated at the right hand of God, where He abides making intercession for us, and having received the promise

Heb. ix. 11,
12, 24.

of the Holy Ghost, He bestows upon us, by the Holy Ghost, the fulness of the blessing and grace of God. This is the foundation of all our blessings, of all our hopes, and of all God's actings, through Christ, with us and in us.

Therefore, as all the rites and services of the Church testify to God's exceeding grace in Jesus Christ, so the Order of the holy Eucharist is the foundation of all the rest. For this sacrament is ordained to commemorate the death of Christ for our sins, His resurrection for our justification, and the gift of eternal life, which we receive by Him. It is also ordained to be the perpetual means of applying to us these inestimable benefits.

The course to be adopted, therefore, is not to consider the Services in the order in which they are arranged in "The Book of the Liturgy," &c.; for there the offices are arranged in the order most suitable for convenient use. Neither shall we commence with the office for Baptism, although that Sacrament is the initiatory and precedent rite administered to every Christian: first, because Baptism in its form of administration presupposes the death and ascension of the Lord, and the gift of grace; whereas the Eucharist does not in its form presuppose, but is expressly ordained to commemorate and represent, these acts: and secondly, because, although we are engaged in a practical and catechetical work, yet it is not addressed to those who are looking forward to baptism, but to those who are already admitted to the fellowship of Christ. We purpose, indeed, at a subsequent period, to treat of and explain that office among others. But inasmuch as we are Christians and members of the Church, and have passed the threshold, there is no necessity for addressing ourselves, in the first instance, to the initiatory act. We are able to pursue our subject analytically, and trace all the forms of worship from their root.

The office which we are now to examine is not simply for the celebration of the holy Eucharist, but for use on the Lord's day; and, as appears from the rubric to the shorter service, it is intended to be used, even on the Lord's day, only by the Angel of a church.

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Thus we have presented to us two subjects for inquiry : first, the reason for appointing a special service for the Lord's day ; and, secondly, the reason for restricting the ministration of this special service to the Angel of the church. The two subjects will be found, to a certain extent, to be connected with each other, and so far we shall consider both of them. But the second will come under complete review at a subsequent time. x

Man is not a purely spiritual creature, his knowledge is not purely intuitive. Material as respects his body, and acquiring knowledge of the material world around him through his bodily senses, he is by constitution a creature of time ; that is to say, co-existence, succession, and duration, must ever be ideas in his mind, resulting from his communications with sensible things. Therefore God was pleased, previously to creating man, to appoint the lights in the Gen. 1. 14. firmament of heaven for signs, and for seasons, and for days, and years. By these means portions of time are distinguished, or are formed by division or multiplication of those which are distinguished, each of which constitutes one whole—an hour, a day, a week, a year. And any one of these portions, being thus complete in itself, is rendered subservient to spiritual uses—prophetic, symbolic, or liturgical ; any one of them may be typical and representative of larger periods ; and the events taking place, or prescribed to take place, in those of less duration may, with an accuracy and force otherwise unattainable, be rendered representative and symbolical of other events requiring other and much longer periods for their accomplishment. In the largeness of prophetic discourse, and in the field of the world's history, Almighty God has seen good to make use of even longer dates than those just named—hundreds of years—ages ; but these exceed the life of man, and are, therefore, unfitted for liturgical purposes in the present state of the Church on earth. But in the use of those which we have named no such difficulty occurs, and all of them are employed in the Church for her continual task of “declaring the glory of Ps. xix. 1. God, and shewing His handywork.”

Of these limited portions of time, then, the week is one ;

Gen. II. 2.

and in respect of the symbolic purposes for which God has been pleased to employ it, it is the most important. Observances which distinguish it are equally enjoined by the Law of Moses and in the Church of Christ. The Ecclesiastical week appointed for observance by Israel terminated with the Sabbath of rest, upon the seventh day; it pointed backward to that week in which the heavens and earth were finished, and all the host of them, and which closed with that seventh day when "God ended all His work which He had made," and rested from it. Since that period the history of man has been a record of sin and misery, of suffering and labour; and the Jewish Ecclesiastical week, and its Sabbath on the seventh day, are in this aspect a memorial of hope, looking forward to that kingdom of peace which shall be established on the earth. But the resurrection of the Lord, on the *first* day of the week, gives new significancy to the symbolic use of this portion of time. It is the memorial of the present period of the world's history, and points to that work of the Spiritual Creation which is now proceeding—a period which commences with the resurrection of the Lord, after He had died for our sins and finished the work of suffering—and which will terminate with the destruction of the Man of Sin, and with the in-gathering of the full number of God's elect. It also points forward to that new day, that eighth day—the day of the regeneration, the day of redemption—when the period of suffering shall be terminated, and the earnest expectation of the creature, waiting for the manifestation of the sons of God, shall be satisfied; and the new series of the future ages of glory and blessedness, of rest and peace, in the world to come, shall commence their ceaseless course.

"Magnus ab integro seclorum nascitur ordo."

In this, therefore, as in other respects, the Law is the type, the shadow, and the example of God's purpose and will in the Church. And as the Lord ordained to all Israel, at the one and only altar at which they were permitted to worship, the perpetual observance of this portion of time from seventh day to seventh day throughout the year, so

also He hath appointed that in all the churches of His saints (each with its one central altar) there shall be the perpetual observance of the same period of time from first day to first day, or, as we say, from Lord's day to Lord's day.

The Lord, in separating the children of Israel to Himself as one holy nation and peculiar people, appointed to them one only place where He would be worshipped, and where alone the several sacrifices, rites, and services, ordained by the Law, should be offered and celebrated by the one High Priest and the other subordinate priests, both of the family of Aaron. Thus He gave the shadow and type of that altar before the throne of God, in the heavenly Jerusalem, unto which the general Assembly and Church of the first-born was to be congregated. The separated nation, the altar, the one High Priest, the ordained sacrifices and rites, all point to the Church with its Head and High Priest in the heavens; the body with all its members, comprising the several bands of apostles, prophets, evangelists, and pastors; the innumerable company of angels; the holy priests and deacons; the martyrs and confessors; and all the spirits of the just made perfect; of whose glorious worship the Apostle John caught some glimpse when the door was opened in heaven, and he was caught up in the Spirit, *Rev. iv. 1.* and beheld the things which should be thereafter.

The symbol of this, that is to say, services antitypical to those under the Law, in the Universal Church on earth, can only be set forth or fulfilled in the separate congregations, locally distinct, of the believers: for, in the first place, it is physically impossible that the members of the Universal Church on earth should be congregated into one spot, as the place wherein, during this dispensation, God's worship is to be offered to Him. In the next place, if they were gathered into one, they would not present the appearance of a body united under one head: for, until the resurrection of the just, the one Head of the Church—the God-man, Christ Jesus—is locally separated from all those members of His body which constitute the Church on earth. He rules the Church and ministers the Holy Ghost by apostles;

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X and it is contrary to this ordinance of apostleship that any one man, in the absence of the Lord, should claim to be head of the Church on earth. Such a headship can only stand in Christ Himself: he, therefore, who assumes it, assumes to be very Christ. And, moreover, it would give not a true, but a false symbol of what God hath wrought: it would not be the image of the way of God in the Church during this dispensation; for apostles sent forth immediately of God, and not by man—receiving the Holy Ghost not through man, but from God the Father and from the Lord Jesus Christ, and, as instruments whom the Lord employs, bestowing the gift through the imposition of their hands on all believers, whether for sealing or for ordination, are the true image on the one hand of the Church separated from her absent Head, and on the other the true symbol of His spiritual presence in the Church, His mystical body, by the Holy Ghost: and they are not merely the empty symbol, but the ordained means and instruments whereby His rule is exercised and His grace bestowed.

X In the mean time, until that day when the saints shall be gathered bodily unto the Lord, He hath provided that the whole number of the faithful upon earth, under the Apostles, shall be divided into separate bodies or churches, no one of which can assume to itself to be the Church Catholic, but only a member in particular. Each of these, although it may comprise several congregations, larger or smaller, is yet placed under one Angel, who, with many priests under him, ministers at one central altar. And thus provision is made for the observance of the appointed services and the true order of worship in God's house.

X Every priest, receiving his mission to fulfil the functions of priesthood under those who bear rule in the Church of Christ, is competent to offer up the gifts and sacrifices, the supplications and prayers, of the people in the assembly of the saints. Wherever there is a congregation of faithful men under the care of a priest, duly ordained to his charge, and subject to the episcopacy of his Angel, the holy Eucharist may be duly celebrated, and all the rites and sacraments of the Church may be administered. But it is only at the

Angel's seat, where he is present with the proper ministers in the priesthood under him—elders (ruling with him and under him), prophets, evangelists, and pastors—that the perfect and complete service of God's worship can be offered up. The reason for this distinction is obvious. The true forms of Christian worship, as we have already seen, are the very image of the heavenly things, that is to say, of the way wherein the Holy Ghost acts in His temple, the Church of Christ—in the heavenly places where Christ now abides. Of this Church, a congregation committed to the care of a single priest is a representation and image only in respect of its unity, not of its completeness as one body with many members. But the Lord, in consigning each particular church, with the priests of the fourfold ministry, the deacons, and the other subordinate officers and ministers, to the care and headship of one Angel, doth thereby give a figure and representation of His one Church, embracing all His saints, as they shall be hereafter gathered into one under Himself; and in a body, thus complete in itself, and comprising under the Angel a fourfold ministry, and other members analogous to those of the true mystical Body of Christ, the worship of God in its exact order and complete forms becomes possible, while in any other body or congregation it is impossible.

Of this worship the foundation is, as we have said, the sacrament of the Eucharist, or Lord's Supper; and the daily services of obligation during the week are connected with the celebration of this sacrament on the Lord's day. The precise relation which it bears to the other offices, and the further reasons why it is to be used only by the Angel at his seat, will more fully appear when we come to the consideration of those daily services. The remarks already made will suffice to impress upon our minds the remembrance that we are now about to consider an office so framed as to be used only on the Lord's day, and on the Lord's day only by the Angel at the head of the particular church over which he presides.

Taking up, then, this office, our first inquiry is, Where are we to look for the original type or figure of the essential form and order of celebrating the Eucharist? This form and order we shall not find precisely delineated or prefigured in any of the ordinances of the Law.

All the sacrifices under the Law point to the death and sacrifice of our Lord; but each of these represents and prefigures it in some peculiar and partial point of view.

The Sin-offering, for instance, typifies the sacrifice of Christ as the atonement for sin. It represents the awful nature of the curse which is the consequence of sin, by the entire destruction of the victim in a place separate and away from the sanctuary of God. It also represents the reconciliation of the holy things through the blood of the sacrifice; that is to say, the possibility of acceptable prayer and worship offered by creatures who have sinned, through the propitiation of the blood of Christ.

The Burnt-offering sets forth the atonement, but points to death as the consequence, rather than as the penalty, of sin; and under the type of consumption by fire signifies the acceptance of the sacrifice, and the introduction of man, through death and resurrection, to a new and heavenly life: but the offering is wholly destroyed, it is consumed by fire, and so fails to set forth the gift and grace of God, which flow to man from the risen Lord.

The Peace-offering sets forth the willingness of Him who gave up Himself unto the death for us all, and points to the joy of the Lord in that service and sacrifice which He offered to God for our sake; it is the type of the Saviour's sacrifice of Eucharist. "I delight to do Thy will, O my God: yea, Thy law is within my heart." "My meat is to do the will of Him that sent me." And so the eating of this sacrifice by the offerer points both to the joy of that fellowship in the Holy Ghost which subsists between the Lord and those who believe in Him, and to their mutual indwelling, He in them and they in Him, whereof the holy Communion is the symbol and sacrament.

The Passover, like the peace-offering, embraces both the sacrifice and the partaking of it, but separates the act of

Ps. xl. 8.

John iv. 24.

sacrifice and oblation from the act of communion ; thus furnishing a type for the offices for Holy Thursday and Good Friday, which days are the Christian Passover. It points to the blood of Christ, not so much as constituting the atonement for sin, but as it is the sign of salvation from impending judgments, which is the consequence of atonement ; and it sets forth our communion with Christ, not so much as it is an act of joy and love in Him, but as it is the Viaticum and provision of grace and strength for our passage through the wilderness of this world. And the Feast of the seven days of unleavened bread, connected with the sacrifice of the paschal lamb, is equally imperfect in these particulars ; while yet it sets forth the solemn consecration of the Sacrament on the Lord's day as the basis of worship and communion throughout the week. And (considering the week as one whole period) it represents the truth that the sacrifice of Christ was once for all, but that the memorial of it was to be perpetual.

The sacrifice of the Shew-Bread, which was renewed weekly, and during the week was continually present before the Lord, with the frankincense thereon, for a memorial of the twelve tribes of Israel, points to the abiding presence of the Lord before the Throne of the Father, presenting Himself as the memorial of His Church ; and of this the symbol and sign in the Church is the presence upon the altar of the Sacrament after consecration. But in this ceremony of the Law atonement is presupposed, it is not typified ; and the Lord is prefigured as the representative of His people before God, rather than as the Lamb as it had been slain.

Lastly, the prescribed rites for the great day of Atonement embrace much. They point expressly to atonement. They signify the utter abolishing of the old man through the death of Christ, as the bullock was wholly burnt without the camp. They represent the cleansing efficacy of His blood. They prefigure that way by which Christ, our High Priest, hath entered into the holiest of all, into the presence of the Father, through the rent veil of His flesh, and with His own blood, pleading the merits of His sacrifice upon the cross,

and making intercession for us. In these respects they furnish types of the Eucharist, inasmuch as in that sacrament we
 1 Cor. xi. 26. "shew forth the Lord's death till He come;" and in presenting before God the holy symbols of His sacrifice, and pleading the merits thereof, we make prayers and intercessions for the Church and for all the redeemed. The ceremonial of this great day also represents and looks forward to the appearing of the Lord the second time, unto them that look for Him, without sin unto salvation; and in so far finds its antitype in some respect in the holy Communion: but it fails to represent the present grace and goodness of the Lord in the gift of the Holy Ghost, as the same is symbolically set forth in the administration of the sacrament of His Body and Blood.

All these several types are comprehended and embraced in the wondrous actings of the Lord in His death, resurrection, and ascension, and in the gift of the Holy Ghost.

All these types are also comprehended and embraced in the holy sacrament of the Eucharist, which commemorates the work of Christ; and all of these find their corresponding antitypes either in those acts of worship which form part of the Eucharistic office, or in those other offices for the worship of the Church which derive their origin from the Eucharist.

It is not, therefore, to any one rite or service ordained under the Law, exclusively, that we are to look for the type of the order for celebrating this sacrament; because they all refer in some respect or other to the work and sacrifice of the Lord, which are commemorated in the Eucharist. And as no one of them refers to His work and sacrifice in their totality, so no one of them can furnish the complete type for the precise acts or rites which constitute the Eucharist. It is reasonable to expect that they should find their antitype in some one or other of the rites or the offices of worship constituting the Eucharist, or derived therefrom: but for the order of the Eucharist itself we must direct our attention elsewhere; we must look to the institution of the Sacrament by our Lord Himself. For this sacrament of the Eucharist was instituted and first celebrated by the

Lord Himself: and upon examination we find, that the Lord expressly directed the Apostles to His own example,—"This do," namely, that which I am now doing. The essential acts, then, which constitute this sacrament, when duly administered, are those which the Lord did.

The history appears to be as follows:—The Lord, on the same night on which He was betrayed, having previously given instructions for the preparation of the Passover, sat down with His disciples, and, as was ordained in the Law, and was the practice of the Jews, they partook thereof together, as a holy family and brotherhood. After having divided among them the cup of wine (apparently that which was drunk immediately after the lamb was consumed, after which nothing more was eaten, according to the custom observed by the Jews),* the Lord, in contravention of that custom, took of the paschal bread which remained, thus separating it to the sacred rite which He was about to celebrate. He then gave thanks (as is stated in St. Luke's Gospel, and in St. Matthew's account according to some manuscripts), offering praise unto His Father and our Father—as the Father of all mercies, and the Giver of all the grace and consolations which were to flow from that event which He was now about to commemorate. After giving thanks, He blessed the bread, He brake it, and gave the bread thus broken unto His disciples, declaring it to be His Body broken for them. In like manner He proceeded with the cup, which still remained. He first took it into His sacred hands, thus separating it (in like manner as He had separated the bread) from the Jewish rite in which they had been engaged, in order that now it might be consecrated to the higher spiritual use: then, according to St. Matthew and St. Mark, having again given thanks, He blessed it, and gave it to them to drink, declaring it to be His Blood of the New Testament which was being poured out for them.

Matt. xxvi.
Mark xiv.
Luke xxii.
1 Cor. xi.

Joseph. De B.
J. vi. 9. and
Exod. xii. 3, 4;
Luke xxii. 17.

* "Afterward he eateth of the flesh of the Passover, though it be but so much as an olive, and tasteth nothing at all after it; that it may be the end of his supper, and that the taste of the flesh of the Passover may remain in his mouth. After this he lifteth up his hands and blesseth for the third cup of wine, and drinketh it."—*MAIMONIDES, quoted by Ainsworth on Exod. xii.; and in BROWN, Antig. part v. s. 1.*

Such is the history of the institution of the sacrament ; but for further elucidation of our subject it is necessary that we should examine it more closely, in order to arrive at the significancy of the things done : for it is impossible to suppose that there was no object in the choice of the materials, or of the way in which they were employed, or of the time at which the institution took place. The primary and immediate purpose and intention were to fulfil a certain spiritual work, namely, to institute the sacrament of the Eucharist or Supper of the Lord ; to consecrate bread and wine into the sacrament of His Body and Blood ; and to give unto the disciples His flesh to eat and His blood to drink ; and the outward things employed were fitted to convey a symbolic representation of the spiritual acts fulfilled. The Sacrament is itself commemorative of that work for the redemption of mankind which was fulfilled upon the Cross, and shall issue in the glory of eternity ; and the things employed, the mode, and the time, have a point and a significant reference, beyond the immediate action, to the whole of God's purpose through Christ towards man.

First, then, with the ultimate object of bringing into manifestation His eternal purpose in Jesus Christ, and in the Church, His body, God was pleased to separate from all the families of the earth the nation of Israel, and to deliver to them the Law by the hand of Moses. The act by which He gave them an independent national existence was their deliverance from Egypt ; and the sign and memorial of this deliverance was the Feast of the Passover, the Feast of unleavened bread.

He was now about to fulfil that, of which the dispensation of the Law was a prophetic sign, and to which it was intended to lead the way. He was about to elect out of all nations, Jew and Gentile, the spiritual Israel, and to bring into existence His holy Church, that body in which His manifold wisdom was to be made known, and by which His purposes of mercy to all creatures were to be effected, and the fulness of His blessing and grace for ever conveyed. The instruments whom He selected for gathering this election were Jews, the small remnant out of that nation who would

hear and obey the Gospel. By these His witness was carried to the ends of the earth: Children of the former dispensation, they became the Fathers of the new.

Secondly, our Lord Jesus Christ was Himself of the seed of Abraham, according to the flesh. He was born under the Law. He fulfilled the righteousness of the Law. He was about to fulfil the Law itself, and to do a work which should render it in its existing form altogether inapplicable to the people of God, by bringing in a better hope. This He was to effect through His Death and Passion, His Resurrection and Ascension, His Intercession with the Father, and the Gift of the Holy Ghost. He derived human nature from the first Adam, the earthly man; He was about to receive a new and glorious life by resurrection from the dead, to enter upon a heavenly priesthood after the power of an endless life, and to become the second Adam, the quickening Spirit, the Lord from heaven.

Thirdly, the Lord had already said unto His disciples, "I am the good Shepherd; the good Shepherd giveth His life for the sheep." John x. 11, 17, 18. "Therefore doth my Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." He had also said unto them, "I am the Living Bread which came down from heaven: if any man eat of this bread he shall live for ever; and the bread which I will give is My flesh, which I will give for the life of the world." John vi. 51. By this willing obedience to the Father, fulfilling the mission received from Him, He virtually gave up Himself to death. That death, the true and only atonement for our sins, was on the morrow to be executed by the hands of wicked men: it could not be by His own hands. But now, by a sacramental act, He who came down from heaven, testified that His sacrifice was a willing and voluntary sacrifice, and that, by His own act, He gave his flesh and His blood for the life of the world. John vi. 51, 53, 57. He took bread—let us remember what bread—the paschal bread; by solemn act He blessed it; He brake it, and declared it to be His body, His flesh, the true bread from heaven. He took the cup,

the cup of blessing; by solemn act He blessed it now for new and spiritual ends; He declared it to be His blood, the blood of the New Testament, shed for the remission of sins. Thus He was seen presenting before God His broken body, and His blood poured out; and, as He had promised to His disciples, He gave them His flesh to eat and His blood to drink. From that time forth He remained as a separated victim, self-bound, self-separated unto the sacrifice, abiding in patience until the hands, which should lead Him to the actual immolation, should be laid upon Him.

1 Cor. xi. 24,
orig.
Matt. xxvi.
28, orig.

It is in this point of view that the words which He used on this occasion are so pregnant with meaning,—“Take, eat; this is My body, which is now broken for you.” “Drink ye all of this, for this is My blood, which is now shed for many;” for His body was never broken, except in this blessed rite. By His action, therefore, at this time, He shewed forth, in the presence of God and His disciples, His body broken and His blood poured forth—the symbols of His willing sacrifice. And then, by further symbolic action delivering them to His disciples, He signified the blessings which awaited them as the consequences which should follow upon that sacrifice; the partaking of the Divine nature, the new-life, the mutual incorporation, as it has been called, the mutual indwelling, He in them and they in Him: all of which, through the things commemorated in this sacrament, He was about to obtain for and to bestow upon them.

These particulars will lead us to see somewhat of the significancy of His present act. It was, so to speak, a representation both of the past and of the future; of God’s purpose in man, and of all that the Son of God had done, and was about to do, for accomplishing that purpose. The Law, our schoolmaster to bring us unto Christ; the dispensation of the Law vanishing away; but in its last moment of vitality giving birth to the glory of the Gospel, the shadow disappearing in the effulgence of the new creation. He, the seed of Adam, the seed of Abraham, bringing to a close, not only the dispensation of the Law, but as we may say, the dispensation of man after the flesh, and be-

coming Himself the root of new and spiritual life, of the Divine nature in man, of the regeneration, and the Deliverer of the spiritual Israel from the Egypt of the flesh. The symbolic act which He did was, at the close of the paschal supper, to take of the unleavened bread which remained, and the cup of wine which was yet to be partaken of, and to make them the materials of the new rite. So, in like manner, Moses and the Prophets ministered not unto themselves, but unto us, the things of the Gospel. The Lord, who had fulfilled and summed up the Law, became the author and the finisher of salvation, accomplishing His work by the willing offering to the death of that body, and the shedding forth of that blood, which He received from the Blessed Virgin, His mother; and in that same body raised from the grave, He hath received the new, the resurrection life and glory, of which He calls us to be partakers.

In the sacrament which the Lord now instituted, He not only shewed forth commemoratively His death upon the cross, and the blessings which flow to us therefrom, by the blessing and breaking of bread, the consecration of the material elements of bread and wine to be the Sacrament of His body and blood, and the making His disciples communicants thereof. He also shewed forth in a mystery,—first, God's dealings towards us, the children of men, both under the Law and under the New Covenant, from the first revelation to the final glory:—secondly, the whole passage of His own life and work from Bethlehem to the upper chamber at Pentecost:—and thirdly, the spiritual work in which He was about to be engaged; for He was about to enter into the presence of God by His own blood, through the veil of His own flesh crucified unto death, to obtain for us remission of our sins and eternal life, interceding as High Priest on our behalf; and being seated at the right hand of God, He was about to receive the Holy Ghost, and to send Him down upon all who should obey the Gospel.

We are now prepared to define what is the true sacrament of the holy Eucharist, and what is the true form and order of its celebration.

That which is essential to the true sacrament of the holy Eucharist is, that bread and wine be consecrated to be the body and blood of Christ; that is to say, be solemnly set apart and declared to be His body and His blood, by one ordained to perform this act, to the intent that they may be ultimately consumed by the faithful.

And the things essential to the true form of celebrating the sacrament of the Eucharist consist of the following particulars, and succeed in the following order:—First, Oblation of bread and wine, which have been already set apart for holy use,—that as the Lord took into His sacred hands the bread, and afterwards the cup, which had been already employed in the paschal feast, so bread and wine, brought up by the congregation and presented for God's service, shall now be separated and set apart by oblation to God on His altar. Second, Solemn Thanksgiving unto Almighty God for His goodness, not only in respect of our creation and preservation, but in the immediate contemplation of that sacrifice which we are about to commemorate and shew forth. Third, The bread shall be solemnly blessed, broken, and by word consecrated to be the body of Jesus Christ: and the wine shall be solemnly blessed, and by word consecrated to be the blood of Jesus Christ. Fourth, That the Sacrament thus consecrated shall be solemnly presented before Almighty God, as a sweet savour and memorial of the merits of the sacrifice of Christ, through which we look for every blessing, even for remission of sins and eternal life. Fifth, That the Sacrament thus consecrated shall be consumed, by being delivered as the body and blood of Christ to the faithful.

Such are the essential elements, and such the essential form and order, of the sacrament of the Eucharist. Where these essential elements are wanting, there is no sacrament: but where they are introduced—that is, wherever there are a true and valid consecration and a consummation of the Sacrament—there all the parts of the form and order of the sacrament are virtually and in effect fulfilled; although some of them should be omitted in detail, or although they should be disturbed from their due course of succession.

Where such defects are cases of omission, the celebration of the sacrament is defective in form. And when the due course is not observed, it is defective in order.

There are, therefore, here, two distinctions to be marked: one between those things which are essential to the integrity of the Sacrament, and those which are non-essential; and another between those things which are essential, and those non-essential, to its due form and order. The former of these distinctions has always been recognised by liturgical writers. In proof of this we may mention that St. Gregory the Great, Honorius of Autun, and Walfridus Strabo, quoted by Cardinal Bona, give it as a tradition of the early Church, - that in addition to the act of Consecration the Apostles at the first used only one prayer, the Lord's Prayer. On the other hand, the writings of many ancient Fathers refer to the use by the Apostles of particular parts of existing offices, and to particular prayers therein contained. This would lead to the conclusion that the alleged tradition does not describe their invariable practice. Still the effect of all these statements, even in their discrepancies, is to establish the distinction between things essential and non-essential to the integrity, and so to the validity, of the Sacrament. The same distinction is confirmed by the agreement of liturgical writers, or by their differences, as to the dates at which particular parts of existing Liturgies were introduced.

Res. Liturg.
lib. i. c. v.
a. 2.

With respect to the second of these distinctions, that is to say, between things essential and things non-essential in form and order, liturgical writers are less clear; for they have not generally appreciated the value of form and order, except as they bore upon the essence of the Sacrament, or as the observance or neglect thereof supported or weakened the authority of those who ruled in the Church. Beyond these limits, variations from the standard of order have been deemed rather a matter of taste in arrangement, than the flagrant sign betraying the apostasy from that spiritual standing, of which all the outward actings and order of the Church are the phenomena and symbols.

There is yet another division of the order of the Eucharist

which it is necessary to point out. Upon examination we shall find, that before we come to that part which we have already described as being the essential form and order of the sacrament, there are certain preliminary transactions. The Order commences (after the Invocation) with acts of confession and humiliation, followed by an Anthem or song of joy, a Collect, the reading of the Epistle and Gospel; then come the Confession of Faith in the recital of the Creed, the Sentences exhorting to the Offertory, and the Offertory itself. All these are transacted previously to the access to the altar, for the purpose of the actual celebration of the Eucharist. It is after the completion of this first part that the celebrant goes up to the altar, and proceeds with the holy office in the order, and with the several particulars, which we have pointed out.

The additional and preliminary acts to which we have referred are needed, partly in order to the due preparation of priest and people for the celebration of the holy mysteries, and partly for the due fulfilment of the main action. The propriety of a due preparation needs no demonstration, and the congruity of those parts of the service which precede the Creed and Offertory, and the grounds upon which the Offertory is introduced, will best appear in our consideration of them separately.

With respect to this division of the Eucharistic office into the introductory or preparatory part, and that which is the more solemn and substantial part, we know that in the earliest times of the Church the mysteries of the faith, and particularly the mystery of the holy Eucharist, were kept carefully concealed from all but those actually baptized; and yet that at a very early date the catechumens were admitted to the first part of the service, prior to the Creed. From this practice the two parts of the Liturgy received distinct names, the Mass of the catechumens and the Mass of the faithful: the former name being derived from the dismissal of the catechumens (*Missa catechumenorum*, the Dismissal or Mass of the catechumens) after the Gospel or Homily, and before the Creed; and the latter being derived from the dismissal of the faithful, the *Missa fidelium*, at the

final close of the service. This distinction is of very early date; it is referred to by the 84th canon of the fourth Council of Carthage (A.D. 381), which directs that all persons, whether heretics, Jews, or Pagans, might be permitted to remain *usque ad Missam catechumenorum* — until the dismissal of the catechumens.*

In addressing ourselves to the preparatory part of the public office, we cannot pass by the question of preparation in private for this holy rite. We commence our examination of this point by remarking that it appears probable that confession formed originally no integral part of the Eucharistic office. In most of the ancient oriental Liturgies there is a short Confession, or rather supplicatory prayer, for pardon and acceptance; but they all, apparently, follow the form in the Liturgy ascribed to St. James, the brother of the Lord; and this was for repetition in private, before commencing the public service. "The Order of the Liturgy," prefixed to St. Chrysostom's Liturgy, as at present used in the Greek Church, and transacted at the table of prothesis, away from the altar, has a short prayer similar to the above, but there is no confession in the Liturgy itself. In the Roman Church, although their liturgists contend that either as part of the order of the mass, or just previously, some general confession has been used (which is very probable) from the earliest, even from apostolic times, yet the form in actual use is not a general confession by the priest and people together, nor by the priest on behalf of the people; nor is there any public confession on their behalf: but it is a particular confession by the priest for himself alone, which is responded to on the part of the minister or ministers assisting him by a prayer for God's mercy upon him; the minister repeats a similar form of confession, and the priest responds in like manner, and afterwards offers a prayer in the name of all and for all, that is to say, in the first person plural, imploring pardon, absolution, and remission. This form is admitted to be of no earlier date than the twelfth century, and certainly furnishes no proof

Merat. in
Gavant. p. II.
tit. III. s. 17.

Idem.

* So also St. Augustine, Sermon. 49, in Mic. vi.: — "Ecce post sermonem fit missa catechumenis, manebunt fideles; venietur ad locum orationis."

that confession formed part of the original order for the Eucharist.* On the other hand, there is the Sacramentary of St. Gregory, which professes to be of the date of the sixth century, and may safely be relied on when it opposes the present Roman order. In this the order of the mass is expressly stated to commence with the antiphon at the Introit; then follows the Kyrie Eleison, and afterwards, as in the present service, without any mention of the Confession.

There seems, therefore, strong ground for concluding that confession was introduced as a part of the public service, from having been used preparatorily by the celebrant, as now appears to be the case in the Greek Church; and in all probability the antiphon which commences the Roman order of the mass, "I will go unto the altar of God," &c., together with the psalm which follows (Psalm xliii.), were also originally recited before the entering into the church; and as these were added to the public service, their place has been supplied by devotions and acts of humiliation and faith in private, and the recitation of psalms and prayers, as a due preparation of the priest for the holy office in which he was about to engage. In the Greek Church they still form a separate service, distinct from the Liturgy itself.

This constant falling back upon some acts of prayer and devotion preparatorily, are the demonstration and sign of the need which exists for personal and private preparation in all who are to engage in this holy office, whether priests or people; for in this respect there is no difference: all are equally in themselves unfit, and need the Divine assistance.

* Merati, in his observations and additions to Gavantus (*Thesaur. S. Rit. P. ii. tit. iii. s. 18*), mentions two facts corroborating the conclusion that confession formed no part of the original order: namely, that in the cathedral of Rheims it was the practice, supposed to have been derived from the times of the Apostles, that the celebrant, after putting on his vestments, offered the Confession with the ministers before the crucifix in the sacristy; after which, on arriving in the choir, he turned round, saying, "Brethren, pray for me, and I for you;" and then, turning to the altar, proceeded with the prayer, "Aufer à nobis," &c., which comes in after the Introit psalm and confession, and corresponds with our prayer, "O God, who by the blood," &c. The same practice was also observed in the cathedral church of Laon, in the same province. The other fact he relates is, that the Clunian and more rigid Carthusian monks were in the habit of repeating the confession before the altar, but without either stole or chasuble, which were not put on until after the confession was concluded.

“Let a man examine himself, and so let him eat of that bread and drink of that cup.” It is our part to take care that we individually approach God, in these mysteries, in a spirit of humble self-renunciation, and yet of lively confidence in our justification before God—to examine and prove ourselves whether we are abiding in the grace into which we have been brought in Christ, in sanctity of spirit, in purity of thought, in charity with all men; and therefore, if we be conscious of any wilful sin unconfessed, or of any abiding evil habit, whether in thought or in practice, we ought previously to confess it to the Lord, and receive the word of pardon and absolution through the lips of His ordained servant; and if any offence be still existing between us and our neighbour, we are bound previously to do all in our power to remove the same, making satisfaction for any wrong we ourselves may have committed, and on our part freely forgiving the transgressions committed against us. 1 Cor. xi. 28.

Let us also here remark upon another topic of private preparation, prescribed in the Greek and in the Roman rituals; viz. that this sacrament should be celebrated and the Communion received fasting from at least the previous midnight. Undoubtedly moderate abstinence, a real and positive restraint exercised on our appetite, is a good and holy and needful preparation. But, while admitting this, we believe that any strict and invariable rule to the extent prescribed by the Greek and Roman rubrics argues a mistaken notion of the nature of Christian holiness, of what is acceptable to God as rendering honour to Him, and of what is displeasing and offensive in His sight. It is, no doubt, agreeable to natural propriety (the contrary would be inconsistent with those feelings and that condition of spirit which we are bound to cultivate), that one about to celebrate any divine office, and especially about to partake of such heavenly mysteries, should abstain from sitting down to a feast, or even from partaking of a full meal. And when the hour of celebration is early, save in cases of bad health or evil habits, we rise from sleep with an elasticity of spirit which disposes us to moderate exertion without immediate resort

to food. But when the holy Sacrament is celebrated later in the day, or generally where the state of the bodily health is such as to require food, it is much better that those who either officiate or assist, should come up with the cheerfulness which follows a moderate repast, than wearied and worn out with a long abstinence. Our natural food partaken with moderation and received with thankfulness, is not an act dishonouring to God, nor inconsistent with our partaking of that heavenly bread which is to nourish our souls. If it were, our precautions must extend far beyond the observance of a few hours' fast—nay, it would render our preparedness a physical impossibility.

The care of personal cleanliness is a matter of perhaps equal importance with that of proper abstinence from food. If there be any truth in the principles at which we have arrived as to the place of sensible and material things, and especially of the body, in the service of God, we may be quite sure that it is a more serious matter in God's sight than at first appears, that we should dare to engage in His holy worship in a state, whether as to our person or our apparel, in which we would not venture to intrude into the presence of our fellow men, even of our equals.* Let us have it in our hearts to please God, who made us and constituted us in body as well as in soul and spirit, and let us devote our utmost care and our best endeavours to present ourselves worthily before Him in the assembly of His saints. Carelessness, not to say uncleanness, or any thing approaching to it, is offensive in the sight of our fellow men: it cannot, therefore, but be displeasing in the sight of God. This is truly a dishonour done to Him, and a withholding from Him of the best which we have.

The truth of this principle in the outward things gives to the symbolic rites of purification, which have been practised from the earliest periods in the Catholic Church, their beauty and value. The Greek rubric prescribes that the

* The Church is peculiarly the poor man's house, his place of refuge and of consolation. Plainness of apparel is therefore no hindrance to attendance on divine worship; if any thing, the contrary. But cleanliness and propriety may be attained by all.

priest and deacon, before commencing even the preparatory rites of making ready the elements for the sacrament, fulfilled, as we have said, at the table of prothesis, shall go to the table and there first wash their hands, reciting the 6th and following verses from the 26th Psalm, "I will wash my hands in innocency," &c. The Roman rubric also directs the priest to wash his hands before he puts on his vestments, offering at the same time a prayer to God for cleansing from the stain of sin; and again he is directed, immediately before the oblation of the bread and wine in the presence of the congregation, to dip his fingers in water, repeating the 26th Psalm, from the 6th verse.

Let this suffice upon the subject of due preparation in private. We will proceed to the Order for celebrating the Eucharist. The whole office, as we have said, is composed of two principal parts or divisions: first, That which is introductory or preparatory; and second, That which constitutes the substance of the service itself. Each of these, again, comprises several subordinate parts, or sections. The first, or Preparatory Office, comprises three subordinate sections; the first commencing with the Invocation, and ending with the Kyrie Eleison (or "Lord, have mercy upon us"); the second, extending from the Gloria in excelsis to the Gospel or Homily; the third, comprising the Creed and Offertory. The second great division comprehends the five subordinate parts or sections already referred to as the essential elements of the form and order of the Sacrament, viz. 1. The Oblation of the holy gifts; 2. The solemn Thanksgiving; 3. The Consecration; 4. The Oblation after Consecration, and the prayers consequent thereon; and, 5. The holy Communion.

PART I. THE INTRODUCTORY OR PREPARATORY OFFICE.

SECTION I. FROM THE INVOCATION TO THE KYRIE ELEISON.

THE celebrant, attended by the two assistant ministers, enters the Church ; he approaches to the foot of the steps or other access to the sanctuary ; he stands, and with reverence invokes the sacred Name of the Trinity. Three things are here intimated. First, We solemnly profess, before men and angels, that the service in which we are about to engage is undertaken in the Name of God, and with the sanction of His authority. Secondly, We hide ourselves, as it were, in God, whose Name we invoke, and implore His gracious aid, by which alone we can fulfil it. And, thirdly, We testify, that as He is the Author, so also He is the end and object, of our worship. The Name by which we invoke Him is the Name of the Father, and of the Son, and of the Holy Ghost: for as we acknowledge each Person by Himself to be God and Lord, so to each Person we look, not only for authority but for grace and blessing ; and each Person we devoutly worship and adore.

The Invocation is uttered on the outside of the sanctuary. The sanctuary is that part of the church in which the altar is placed ; where, consequently, the most sacred acts of worship are transacted by us before God, and the most blessed gifts and ministrations are dispensed from the Lord to His Church. It stands, therefore, in the same relation to the other parts of the sacred building, as the Most Holy Place to the other parts respectively of the Tabernacle and the Temple. It is not the part wherein the other less solemn daily prayers and worship of the Church are offered up, but is reserved for the performance of all such rites, offices, and prayers, as are immediately connected with the Sacrament of the Body and Blood of Christ, or with the other mysteries of the Church. Under the ordinances of the

Heb. ix. 6-8,
11, 12.

LAW, "the priest went always into the first tabernacle, accomplishing the service of God ; but into the second (that is

to say, the holiest of all) went the High Priest alone, once every year, not without blood ;" " the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." " But Christ being come an High Priest of the good things to come, through a greater and more perfect tabernacle," " by His own blood," " entered in once into the holy place," " even to heaven itself, now to appear in the presence of God for us." There He abides, and His representatives and ministers, by whom He fulfils the ministry of His priesthood on earth, have perpetual access into the Divine presence, not once a year, but ever and continually, representing in holy mysteries His work of intercession on our behalf. The presence of the Lord in the most holy place of that old tabernacle, was manifested by visible glory and brightness to the eye of flesh ; but now it is revealed to the eye of faith, through the power and operation of the Holy Ghost in the sacraments of the Church. And hence the analogy between the sanctuary of the Christian church and the most holy place, and hence the reasonable fear and awe, and the outward acts of reverence which we offer, towards the place consecrated to the celebration of these glorious mysteries.

As we are now, therefore, about to draw near unto the inner sanctuary of the heavenly places, the celebrant, conscious of the immediate presence of God Himself, pauses, as it were, on the threshold, and after invoking the thrice holy Name, he, with those assisting, and with all the congregation, falls down before the Lord, and in the name of the whole he confesses their common unworthiness through sin, and implores the mercy of God. The prayer here offered is not an enumeration of acts of sin, but the expression of that holy awe which Job felt, when God had spoken to him out of the whirlwind. " Behold, I am vile." " I have heard of Thee by the hearing of the ear : but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." " About to be admitted within the abode of Thy Majesty, beholding Thy divine glory, we abhor ourselves." And the special petitions which we make are for forgiveness ; for remission of deserved penalty ; and for deliverance, first,

Job xl. 4 ;
xlii. 5, 6.

from unholiness ; and then, from malice and unforgivingness of others. For who can approach God in uncleanness and live ? And if we forgive not others, the pardon we at first obtained will be annulled, and we must pay the uttermost farthing of our debt.

We have before adverted to the fact that the Confession of sin forms no part of the Greek Eucharistic service or Liturgy, nor, probably, originally of the Roman or Western—that it was preparatory in its origin, and was introduced as a proper act of devotion, to be practised, not in private only, but in public. In conformity with the whole current of tradition, we have also received prophetic light since the revival of the ordinance of prophet, shewing that confession of sins, by enumeration, is not properly a part of this service, but that the confession of our sinfulness and the acknowledgment of our unworthiness are proper on all occasions, and especially on this. To use the figures given us in the Law, the act in which we are engaged at this time is not antitypical to the burnt offering, but to the sin offering ; and the analogy is remarkably shewn out in the acts which follow that confession, contrasted with those which follow the Confession in the Morning and Evening Prayer and other offices, to which the type of the burnt offering is applicable.

It will be our duty hereafter to examine into the full spiritual import of the type of the burnt offering : here it may be sufficient to point out, for the purpose of contrast, that in the sacrifice of burnt offering the victim, after being slain, and the blood poured out upon the brazen altar of burnt offering in the court of the tabernacle, was laid in order upon the brazen altar, and then consumed before the door of the tabernacle.

By this it was signified, that death is the consequence of sin, and that through the death and resurrection of Christ, typified by the consumption of the victim by fire upon the altar, those who are dead to sin, but alive unto God, through the faith of His operation in raising Christ from the dead, are accepted of God in the dedication of themselves to Him in the power of that new life.

On the other hand, the sin offering was burned without

the camp, and not upon the brazen altar; but the blood was carried into the tabernacle, and put upon the horns of the altar of incense. Under this type no act of worship is signified, but the utter destruction of the sinful creature through the cross of Christ; it is also signified, that by His blood we have boldness to approach to God, and that from His blood prayer derives its strength and efficacy. It presents us with a lively type and illustration of this part of the service, in which we are not engaged in offering an act of worship, but in *preparing* for the offering of worship in its highest form. We first of all fall down before God, confessing our sinfulness, and expressing our abhorrence of our guilt (the form of the confession we have already considered); then follows a form of absolution, short but emphatic; then certain versicles and responses from the Psalms, imploring, and at the same time expressing confidence in, the salvation of the Lord; and then a prayer, which is, as it were, a presenting of the lips, that they may be touched with the live coal from the altar, which shall take away our iniquity and purge our sin. It is a prayer for assurance of God's mercy, and for sanctifying grace, expressive of those desires which should be in the hearts of all who, in the name of their High Priest, are seeking for admission into the Holiest. It is, as it were, sprinkling the blood before the veil, and putting it upon the horns of the golden altar.

The prayer contained in our book is in substance similar to those introduced in this part of the service in the most ancient liturgies of Western Christendom; and in the train of thought and expressions it closely resembles the corresponding prayer contained in an Oriental Liturgy, attributed by Cardinal Bona to the Maronites, but which Renaudot proves to have belonged to the Syrian Jacobites. The prayer now used in the Roman Mass is but a short and imperfect abstract of it.*

Bona, *Rer. Liturg.* i. ii. c. ii. 8; Renaud. *Liturg. Orient.* ii. t. ii. 46, 142, &c.

Then follows the Kyrie Eleïson, immediately before the Introit; and it seems more fitly to belong to this part of the service than to that which is transacted after the access to the

* See Note A in Appendix.

altar. Thus, in the Greek Liturgy, the supplications, including among others this form,* are used before the lesser Introit, which, as we shall presently explain, is the access to the altar for the purpose of solemnly introducing the Gospel. With this our own Order accords, and with good reason, for the season of humiliation is also the time for supplication.

The whole of this part of the service is recited, with propriety, at the entrance to the sanctuary in the attitude of humiliation; as the publican, while he confessed his unworthiness, and implored the mercy of God, stood afar off, not lifting up so much as his eyes to heaven.

Luke xviii.
31.

SECT. II. FROM THE GLORIA IN EXCELSIS TO THE GOSPEL OR HOMILY.

As the idea or characteristic of the first section is humiliation, so of the second, ending with the Gospel or Homily, the idea or characteristic is the sanctifying of the people by prayer, and by the word of God, principally by the holy Gospel, read and declared. The Church is thus hallowed to be an holy priesthood unto God, to offer up spiritual sacrifices, acceptable to Him by Jesus Christ: and not the Church only, but also the gifts which it is about to present. As was spoken to us in the word of the Holy Ghost, "Every creature of God is good, being sanctified by the word of God and prayer; especially the Bread which has been broken, Whom the Father has raised from the dead, and has seated at His own right hand."

The congregation, with the celebrant, therefore, rise from their knees; and the first approach to the altar, the first introit or entrance within the sanctuary, takes place. This is not for the immediate purpose of ministering at the altar; on the contrary, no ministration at the altar takes place in this part of the office. It has reference to the act of reading

* The Greeks, however, only use the form *Kyrie Eleison*, or "Lord, have mercy upon us," and not the *Christe Eleison*, or "Christ, have mercy upon us." It is remarkable, that as the Romans use this form in Greek, so it is asserted that in early times, before the separation between the Eastern and Western Churches, the Greeks used this form in the Latin language; each of the two great parts of the Church thus interchanging their proper language to express their mutual supplications. See Martene de Ant. Rit. lib. i. c. iv. art. iii. § 3.

the holy Gospel, to which all the other acts at this time are introductory and accessory.

The several acts comprised in this section of the service are shortly these:—Upon the entrance of the celebrant and the assistant ministers within the sanctuary an anthem is sung. When this is concluded, the celebrant, lifting up his voice from within the holy place, gives forth the salutation, “The Lord be with you,” one which has sounded out from the sanctuary since the day when the Holy Ghost first descended upon the Church,* and the promise was realised, “Lo, I am with you alway, even to the end of the age.” Matt. xxviii.
30. Then, after offering a prayer, the Collect, the two assistant ministers are sent forth that they may read in the hearing of the people,—one, a passage, generally from the epistles of the Apostles to the Church, preparatory to the Gospel; the other, the appointed portion of the holy Gospel itself. After the Epistle, we return thanks to God, and then follows an anthem. After the Gospel, we solemnly offer glory to the Lord, whose Gospel we have just received. Being cleansed with the Saviour’s words, it is the fitting time for the delivery of the short sermon, or homily, commenting upon, or explanatory of, the Gospel.

The holy Gospel, we say, is the idea or characteristic of this division of the service, and to this the Collect and the Epistle, with its anthem, are but introductory. “All Scrip- 2 Tim. iii. 16. ture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” But in the holy Gospels we have the very focus of spiritual light; and so, while all Scripture is revered in the Church, the holy Gospels have ever been held in peculiar honour. They are the records of the life, the acts, the words of the Son of God. Other words have been spoken by God through men inspired by Him:

* It should, however, be remarked, that although this exclamation has been in use in the Western Church from the earliest period, it seems equally certain that these precise words have not been used in the Eastern Church. Their place is supplied in the Oriental liturgies by the equivalent salutation, “Peace be unto all” (Bona, *Rer. Liturg. lib. ii. c. v. § 1.* See also the Greek and other Oriental Liturgies, *passim*).

these words were spoken, these actions were performed, by God Himself incarnate. And although in the date of their utterance the written words of the Apostles are posterior to the things recorded of the Lord, yet, as explanatory of them, as unfolding the mysteries which are wrapped up in the Gospels, the epistles of the Apostles are exactly adapted to prepare us for hearing the Gospel. They point us thereto, even as it was the duty of the Apostles, at all times, to preach not themselves, but Christ Jesus the Lord. And as these are the Gospels of Him who is now seated on the throne at the right hand of the Father, in the very heavens, so it is with propriety that, in order to the reading thereof, we should draw near, even into the Divine presence before the throne. The true place for the depositing of the Gospels is the altar of God. They bear the same relation to the rest of holy Scripture as the tables of the Law bore to the other writings of the Old Testament. As these were placed within the ark, so the Gospels may be conceived of as ever upon the altar; and, therefore, we make our solemn approach with a song of praise, and accepting the Gospels from their holy resting-place, the ministers of God, as Moses of old, pass out again to the congregation, and bear out to them the words of life; while the head of the congregation, the Angel or celebrant, abides within the sanctuary, a living type of Him who hath entered within the veil, and there abides our High Priest over the house of God: and we may remark, he is not less also a living symbol of that faith of the Church whereby we have boldness to enter into the holiest, and of that hope "which we have as an anchor of the soul, both sure and steadfast," which is fixed within the veil.

Heb. vi. 19,
20.

Such is the meaning of this part of the service, such are the reasons for the rites here observed, and the practice of the Church in the earliest periods illustrates and exemplifies it.

The Greek Liturgy commences with a short litany, and certain anthems taken from the Psalms. No sooner have the anthems been concluded, than the priest goes to the holy table (as the Greeks invariably call the altar), and takes

therefrom the Book of the Gospels, which ordinarily reposes thereon, and gives it to the deacon. The priest and deacon then go out through the doors leading from the sanctuary to the choir or presbytery, wherein the priests not officiating are seated, which doors are called "the holy gates;" and they make a solemn entrance through the doors. Then, after a prayer, called "the Prayer of the Introit," they go up to the holy table, placing the Gospel upon it. This is called the Lesser Introit (the Great Introit taking place when the elements are brought up for oblation upon the holy table), or the Introit of the holy Gospel. Upon this follows the hymn Trisagion, which following immediately after the prayer, may properly be considered the anthem of the Lesser Introit. This hymn consists of a triple ascription of holiness to God, being in fact the first verse of that anthem which, in our Prayer-books, is appointed to be offered instead of the "Gloria in Excelsis" on Good Friday. The Epistle is then read by the reader at the ambo, which is outside the choir or presbytery; after which the "Alleluia" is solemnly sung, and the anthem for the day, called the *Prokeimenon*. The sanctuary and all its parts are then incensed. The priest offers a short prayer, called "the Prayer before the Gospel," and the deacon again receives the Gospel with a solemn blessing from the priest, and passing out from the sanctuary, with lights preceding, reads it, either at the ambo, outside the choir, or, most generally, and with most propriety, at the analogion, or pulpit, which is at the farther end of the presbytery or choir; in either case, it is read within the hearing of the people. Afterwards the deacon returns and gives back the Book of the Gospels to the priest, who restores it to its place upon the holy table; at a subsequent period, as we have said, the Great Introit takes place with the singing of solemn anthems, when the holy gifts are brought up to the altar.

The Roman Catholics also retain what they themselves admit to be but a remnant of this beautiful symbolic ceremony. In the Order of the Mass, after the reading of the Epistle, the deacon goes up to the altar, kneels, and offers a short prayer; he then takes the Gospel from the altar, and

Rock. Hierurg. vol. i. 100. See also Bona, Rer. Liturg. lib. II. c. vii. s. 2.

receives from the celebrant a blessing, and goes next to the left or north side of the altar, or, as it was the ancient custom, and is still the practice in many churches, to a proper pulpit or desk near the people, accompanied by the sub-deacon, and also by the incense-bearer and the lights, where he reads the Gospel. In earlier times, at least in some churches, there are still extant rubrics of a fuller ceremony. In an ancient Codex MS. referred to by Menard in his edition of the "Sacramentary of St. Gregory" (and stated to be then deposited in the Priory of Sausseuse, and dedicated by John, bishop of Avranches, to St. Mauricius, archbishop of Rouen, who died in 1079), there is a document entitled "The Ancient Rite of Celebrating Mass," the date whereof is probably of the eleventh century. In this the sub-deacon, in proceeding with the priest from the sacristy to the altar, is instructed to bear with him the Gospel. When they come to the altar, the sub-deacon is directed to place the Gospel on the right-hand corner, where it remains until it is removed for the reading of the Gospel of the day. "The altar," says the old MS., "representing Jerusalem, where it abides until the Law goes forth from Zion, and the word of the Lord from Jerusalem." The subsequent ceremony of reading the Gospel is much the same as at present; but it is directed to be carried down and read from the proper pulpit or desk appointed for that purpose.

S. Greg. Sacram. in App. Menard. tom. iii. p. 254.

In Lit. Chrys. n. 74.

"This Introit of the Gospel," says St. Germanus on the Greek Liturgy (quoted by Goar in his Notes), "points to the coming of the Son of God, and His entrance (or introit) into this world, as saith the Apostle: 'When God, even the Father, brought in His First-born and Only-begotten into the world, He said, And let all the angels of God worship Him.'" This may be fancifully expressed, and the ceremonial itself may be overwrought, so far as respects the formal bringing up of the Gospel to the altar, where it is usually kept in the Greek Church, and from which, therefore, it has to be removed for the mere purpose of bringing it back to the altar in procession. But, as a symbolic rite, it strikingly harmonises with the matter in hand, and confirms what we have said, namely, that the due preparation of the

people for the celebration of the subsequent mysteries is by the solemn reading of the holy Gospel. And as the sacrament itself commemorates the death of the Lord and the benefits we receive thereby, so does this solemn reading of the Gospel present a striking analogy to that preparation for the Cross and for the glory which followed, which the Lord Himself underwent as a man through the events and experience of His life, of which the Gospels contain the history.

We have thus given the general explanation of this second section of the preliminary service. Let us proceed to the particular parts of which it is composed.

Upon entering the sanctuary, the anthem of introit, ordinarily appointed, is that ancient hymn of the Church usually called the Angelic Hymn, or the "Gloria in Excelsis." This anthem takes for its idea the hymn sung by the choir of angels, when they announced the birth of the Saviour to the shepherds of Bethlehem: but, as it proceeds, it quits the strain of unmingled joy, with which it commenced, for one expressive of supplication as well as of thanksgiving. It is this modification of its language which peculiarly fits it for this place, where it is also found in the Roman Service. We are, as it were, gradually rising from a sense of abasement to a realising of the exceeding grace of God. The hymn is, therefore, more appropriate to this part of the office than, as in the Anglican Service, to the close of the feast, when nothing but the voice of joy and ascription of glory should be heard. And the first words being those sung by the angels in celebrating the birth of Christ, it is peculiarly adapted to be the introduction to that part of the service, wherein we are to hear of His words and actions during His sojourn upon earth: and so far as the service, as a whole, has a symbolic application to the history of His life, it is for the same reason appropriate to this first access into the sanctuary.

The Angelic Hymn having been sung by the choir or congregation, the celebrant gives the salutation, "The Lord be with you." These words should be uttered with fervour, and in a clear and distinct tone. They express the earnest

desire of the officiating priest in the Holy Ghost, that those whom he addresses may, through the presence of the Lord by the Blessed Spirit, be united with himself in the work in which they are about to engage, that, with one mind and one mouth, they may glorify God and receive His grace.*

This is the genuine meaning of the salutation, and therefore it is the proper introductory sentence to be used by the celebrant upon all occasions of proceeding to some new action.†

We next come to the Collect, which varies with the period of the ecclesiastical year. The collect appointed for Christmas-day, referring immediately to the nativity, is read until the second Sunday after Christmas. That for the second Sunday after Christmas is read until the Sunday before Easter. There is one appointed for the Sunday before Easter; one on Easter-day, which is read until Ascension-day; one for the Sunday after Ascension; and one for Whitsunday, which is read until the following Christmas, with an additional collect during Advent.

The Greek, and in general the Oriental, Liturgies are so constructed, as that the special time for common prayer, not being prayers of commemoration, is after the Gospel and before the oblation of the bread and wine. The opportunity for introducing common prayer in the Roman Liturgy, and in those Liturgies used in the Western Churches which have followed the type of the Roman Liturgy, has been at this particular part of the service immediately preceding the Epistle. There are Liturgies extant, introducing both litanies and thanksgivings, or acclamations, as they are called, in this part of the service; and examples of the introduction of prayers and lessons may be seen in the Roman offices at present used on the Saturday in the four seasons (or Ember weeks), on Holy Thursday, Good Friday,

Bona, *Rer. Liturg. lib. ii.*
c. v. s. 8.
Martén. *De Ant. Rit. i.*
c. iv. Art. iii.
s. 13, 14.

* "Nil melius quam quod optet populus sacerdoti, quod ipse optat ecclesiæ." Florus Magister in *Expos. Miss.*: "Ut nimirum unus sit affectus sacerdotis et populi." *Amal. l. 2, c. 9.* (Both quoted by Gavanti. *Thesaur. P. ii. tit. v. n. t.*)

† "Introitum demonstrat ad illud officium, dum salutatur sacerdos operarios suos." *Amalarius* (quoted by Gavanti, *P. i. tit. xii. n. o.* as to the "Dominus vobiscum," after the Creed), *Lib. 3, c. 18.*

and other days. We have already given the reasons which induce us to believe, that this is the proper place for the introduction of prayer; and all the collects are peculiarly prayers "super populum," offered on behalf of the whole flock of God.

It would seem that, previously to the time of St. Ambrose, the number of collects was very small. St. Ambrose composed many, and of those now included in the Roman Missal, a considerable number are believed to be his. After his time, the number greatly increased; and Durandus, a writer of the thirteenth century, mentions that, at an early period, the number of prayers and devotions used in the Mass had become so great, that the fourth African Council, which was held A.D. 407, sought to impose restrictions.* Gavant. P. I. tit. lx. Pope Gelasius (A.D. 492-6), in his revision of the Liturgy, retrenched some, and added many others composed by himself and other doctors. And St. Gregory (A.D. 590-604) finally reformed the office of the Mass, in like manner, removing many of the prayers and adding others, and leaving it for the most part in the state in which it at present appears. It is very probable that the appointment of a different collect from week to week took its rise from the extraordinary number of prayers or collects at command, at the times when the Liturgy was thus revised by Gelasius and afterwards by St. Gregory. For it is certain that, whereas there are distinct traces of the previous multiplication of collects appointed for use on the same occasion, the sacramentaries of Gelasius and of St. Gregory give only one on ordinary days. Durandus mentions a fact which seems confirmatory of this, so far as it goes, namely, that in the church of the Lateran the collect was never used, but the Lord's Prayer was repeated aloud instead of the collect; "for," says he, "so it was done in the Primitive Church." Ration. lib. xiv. s. 15. Ibid.

There seems, indeed, no reason for this perpetual change in the collect, but the desire to retain prayers, the use of which has been found conducive to piety and devotion. Few of them have any direct reference to the Epistle or the

* The canon referred to in this place by Durandus is variously numbered, as the 103d of the African code, and as the 70th of the 4th African Council. It was inserted as the 12th in the Council of Milevi.

Gospel for the day; more in the English Common Prayer than in the Roman Missal. On the other hand, the constant change is contrary to the principles of a fixed liturgy, and is inconvenient in practice on several accounts. Moreover, so far as respects our own Liturgy, it would involve other alterations. The weekly change of collects, which is the present practice of the Church of Rome, is accompanied by a corresponding arrangement of the anthem after the Epistle, the communion anthem, and the post-communion prayer. All these are arranged on the same principle, and vary with the collect; and there seems great propriety, having a due regard to the symmetry of the whole service, that, as the one changes, so also the others should in general change. Indeed, there is far better ground for the more frequent change of the anthem, both in the analogy of the practice of the Church and in the reason of the thing. Psalms and spiritual songs admit of variation to a greater extent than prayers.

In the construction of the order for the Eucharist, six years ago, it was deliberately determined neither to vary the collects week by week, nor to give one only form of collect all the year round, but to adopt a middle course, viz. to vary the collect with the several great divisions of the ecclesiastical year. And in the recent revision of the Eucharistic Service, so far is this mode of arranging the collects from being altered, that it has received the strongest confirmation, by the introduction in the proper places of anthems after the Epistle, communion anthems, and post-communion prayers, all of which have been arranged upon the same plan which had been adopted as to collects, that is to say, changing with the main divisions of the ecclesiastical year.

There is another reason to be given in favour of this course. The weekly variation of the collect would involve either the composition of a considerable number of additional collects, or else the observance of many days or seasons, which are not now commemorated, and of which the observance would rest upon totally different principles from those regulating the appointment of the present days of observance. The division of the ecclesiastical year upon the system of our Liturgy is founded

upon the three great events to which we have been directed through the light of prophecy by apostolical authority, viz. the Nativity of the Lord, His Resurrection, and the Day of Pentecost. These three feasts we have been directed to observe, and we observe them on the days of the year pointed out by the tradition of the Church. The same principle which ascertains these days, determines also sundry other subordinate days, which have been held sacred in the Church, and to which, therefore, we are in a secondary sense directed by the same light of prophecy which directs us to the three. It is on this ground that we observe Advent in reference to Christmas-day; so also the Circumcision, and the Presentation in the Temple. In like manner, Easter gives us, in connexion with it, Palm Sunday and Passion Week; and Easter and Pentecost give us the day of the Ascension. The only other day which we have been hitherto authorised to observe, is the day for^d the commemoration of All Saints. Besides these, many other days are observed in the different parts of the Church, such as Innocents, Epiphany, the various saints' days,^e and Lent. With respect to some of these days, the Eastern and Western Churches agree; with respect to many of them they differ. And various questions occur, both as to the true days of the year on which they should be observed, and whether, independently of the question of date, they ought to be observed, questions which have never been set at rest by apostolical authority.

With respect to the last of these days of observance just named, viz. the Fast of the forty days before Easter, or Lent, there seems to be considerable difficulty in concluding it to be a suitable season for *perpetual* observance in the Christian Church. Christians are bound at all times to keep under the body, and bring it into subjection; to restrain the appetites; to abstain from fulness of meat; to be temperate and moderate in all things. Whenever also they are called upon to especial and extraordinary acts of humiliation, fasting is necessarily included; and hence it is suitable and becoming that they should observe the solemn period of the Saviour's death with abstinence. This is the

Gavant. P. iv.
tit. v. 3.

undoubted origin of the Lent fast. It was not instituted in commemoration of our Lord's fast of forty days, which, according to the tradition of the Church, commenced on the 6th or 7th of January, after He had been baptized in the river Jordan; but of whatever length it be, it dates backward from Easter, and has reference to the passion of the Lord. On the subject of its duration there is strong reason for believing, on the testimony of Tertullian, that originally it did not consist of more than forty hours. From the testimony of Irenæus, given in Eusebius, it seems to have been kept by some for one day—by others for two or more days—by others for exactly forty hours; “and this variety,” he says, “had begun long since in earlier times.” The historians, Socrates and Sozomen, also give accounts, not only of the different periods of duration of this fast, but of the various modes of observing it. In later times it commenced on the Monday after Quadragesima Sunday, that is to say, forty-two days before Easter; and St. Gregory the Great (who is supposed subsequently to have extended it to the present period, commencing with Ash Wednesday) himself speaks of it as a thirty-six days' fast, excluding the six Sundays between Quadragesima Sunday and Easter Sunday, which would make it to commence on the Monday after the first Sunday in Quadragesima. The Eastern Church commence their fast from Septuagesima Sunday; and the name of this day, as well as those of Sexagesima and Quinquagesima Sundays, is connected with the same cause, viz. the fast preparatory and precedent to the Passion of the Lord: but we need not advert to these variations, as they occur in consequence of the endeavour to insure a complete forty days' fast, exclusive of those days on which fasting was forbidden, and which varied in different parts of the Church.

The Roman Catholics contend that the forty days' fast now observed by them is of apostolic authority. It is probable that there always has been observed in the Church a fast previously to Easter, and at the period when the crucifixion of the Lord was celebrated. But the facts above cited irresistibly prove that a fast for forty days could not

Tertull. de
Jejun. c. 2, 13.

Euseb. Hist.
Eccles. v. 24.

Socrat. Hist.
v. 23. Sozomen.
vii. 19.

Gavant. and
Merati in
Gavant. P. iv.
tit. v. vi.

have been instituted by the Apostles for perpetual observance. It is true, our Lord said to His disciples, that "when the Bridegroom should be taken away, they should Luke v. 35. fast in those days." He is gone away, and we wait and long for His appearing. But we wait in hope, and in the joy and comfort of the Holy Ghost: for when He poured out the Holy Ghost on the day of Pentecost, He fulfilled to us the promise of that better thing, the gift of the Comforter, in order to which it was expedient that He should go away. "Ye now have sorrow, but I will see John xvi. 7-22. you again, and your heart shall rejoice; and your joy no man taketh from you." And although we wait for the full fruition of this promise, yet even now we have received the earnest and first-fruits. A forty days' fast, observed in every year, is not a sign of a Church filled with the Holy Ghost. It is a sign of a body, in which hath been lost the true ordinance of apostles; which, as a body, has apostatized from the true standing of the Church; and in which the multitude have departed from the purity of baptism; but yet which contains in its bosom those who sigh and cry for the abominations of their people, and who long for better things. Under such circumstances, it can readily be conceived how such an observance should be introduced: and doubtless it has been blessed, and if truly and faithfully observed, will yet be blessed by the restoration of God's grace to those who thus seek Him. Such is the testimony as to its origin and its object given by St. John Cassian, a writer in the earlier Collat. xxi. 30. part of the fifth century: "Let it be clearly understood," he says, "that this observance of Quadragesima had no place, so long as the perfection of that primitive Church remained inviolate. But when it had departed from the devotedness of apostolic times, the universal priesthood saw it good to recall men to the work of holiness by the imposition of fasts by rule"—"ad opus sanctum canonicâ jejuniorum indictione revocarent."

The question before us is not whether the observance of the fast of Lent has been acceptable to God, and most profitable to the Church, during the suspension of the ministry of apostles sent forth immediately by God: we have stated

sufficient grounds for believing this fast to have been both acceptable and profitable. Neither is it the question, whether fasting is an ordinance of the Christian Church on proper occasions, nor whether the period for commemorating the crucifixion of the Lord is one of those occasions; but whether, now that God is reviving His Church and setting in order the services of His house, now that He has visited His people and is sealing them unto perfection, an annual fast of forty days' duration, which was introduced as a law, not by the Apostles, but in later ages, is to be regarded as a true developement of the worship offered by the Church, and to be confirmed and established as one of its ordinances.

X This much, however, is certain, that the observance of a fast for forty days previously to Easter has never been ordained by apostolical authority; and therefore such of the collects used in the Western churches during Lent as point to a time of abstinence, are quite inconsistent with our services as at present framed.

The Collects, therefore, with the anthems after the Epistles, are made to vary, not with the week, but with the seasons of the ecclesiastical year; and in shortly remarking upon them, it will be convenient to bring under review, at the same time, both the collects and the anthems after the Epistle.

The season of Advent is not merely a preparation for the right celebration of the festival of Christmas; it is also a season of earnest expectation of the second advent of the Lord—a season during which the bride should be specially called upon to make herself ready. During this season we have an additional collect to that appointed for use from Pentecost, which additional collect is the same as that in the English Common Prayer appointed for the third Sunday in Advent. In this we pray for the preparation of the Church for that second advent for which we wait, through the dispensing of the mysteries of Christ: of these mysteries we must remember that apostles are the stewards. The Collect appointed to be used from Pentecost to the conclusion of the ecclesiastical year is still retained, because it is the same Pentecostal Church which waits for the coming of the Lord

in glory ; and that gift of the Holy Ghost which was at first bestowed is, in its full exercise and energy, the only preparation of the Church for His appearing ; as says the Apostle Paul to the Corinthians, “ Ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” In like manner the anthem after the Epistle during Advent, “ Drop down, ye heavens, your dew from above,” &c., combines both these ideas and aspirations, being the cry of the thirsty Church for the outpouring of the latter rain, and at the same time her cry for the sending forth of the Lamb to be the ruler of the earth. The first part of the anthem is taken from Isaiah xlv. : it is appointed in the Roman Breviary to be used throughout Advent in various ways, in hymns, anthems, responses, and prayers ; and in the Missal is appointed to be used as the Introit on the third Sunday in Advent, and also in the procession on the fourth Sunday in Advent. The latter part is taken from Isaiah xvi., and is also appointed to be used in the Roman Breviary as a prayer to be chanted during Advent, much in the same way as the same passage is appointed to be used in the devotions for Advent, prescribed in the second part of our book. The whole anthem, as here set forth, is also used as an anthem in the hours of prayer at this season, according to the Roman Breviary.

The particular time appointed for Advent is four incomplete weeks previously to Christmas-day, commencing with the Lord's day ; so that there are always four Sundays in Advent. The season of Advent is therefore determined by Christmas-day, now universally celebrated on the 25th of December, some reasons for which will hereafter be given.

On Christmas-day the collects and the anthem during Advent cease to be used. The collect appointed is that also appointed for the day in the English Common Prayer. Commemorating the incarnation of the Lord in our nature, and His birth of the Blessed Virgin, we invoke the daily renewal of that grace of regeneration and adoption bestowed upon us in Him. It does not appear to be directly taken from any ancient devotion, but closely to follow the

idea and words of one of the collects for the Nativity, given in the Sacramentary of St. Gregory.

S. Greg.
Sacram. Menard.
tom. iii.
p. 7.

The anthem after the Epistle is taken principally from Isaiah, and is followed by the hymn, "Approach, all ye faithful," &c. This hymn is a verbal translation of the hymn, "Adeste fideles," with only the substitution of the word "hallelujah" for one which is a mere exclamation of joy or triumph, and the addition of a few expletives, in order to adapt it to the well-known melody to which the original hymn is sung in the Roman Church. The same collect and anthem, but without the hymn, is repeated on the first Sunday after Christmas, but not on the following Sunday; for it is expressly adapted to the special event of the day, the Nativity of the Lord, and therefore is not adapted for use in the period of the year wherein the attention of the Church is called to the events of our Lord's life and mission on earth. It is repeated on this day, because the first Sunday after Christmas always falls within the octave of Christmas-day.

The observance of the octave or eighth day of a feast is enjoined in certain cases in the Law, and it has been practised in the Christian Church from the earliest period. It is beyond a doubt that, as one of the prescribed ordinances of the Law, it contains a typical significancy; and to us, who are upon our passage through the period of time, commencing at the resurrection of the Lord, and terminating with the day of the resurrection of His saints, it is full of symbolic meaning. Durandus tells us that the purposes for which the octave is instituted are four:—First, in order to bring out the full significancy of the festival celebrated; as, for instance, in celebrating the feast of a martyr, the first day speaks to us only of his death, the eighth leads us to the hope of resurrection; and he quotes St. Augustine, as saying in his book *De Doctrinâ Christianâ*, "The same day [of the week] is first and eighth," and on that account the resurrection of the Lord is said to have taken place on the eighth day. Secondly, in order that we may supply those particulars worthy of commemoration which were omitted in the first. Thirdly, when the octave embraces another

Ration. lib.
vil. c. 1.

event, as the Circumcision on the octave of the Nativity. And, fourthly, as significant of the future glory of the martyr whose death is celebrated. These, expressed with the diffuse particularity of the old writer, are evidently reducible to two; viz. 1st, the celebration of the event itself; and, 2d, the anticipation of its future consummation, when we shall enter into the enjoyment of its fruits. This is strikingly exemplified in the ninth chapter of Leviticus, wherein, after Aaron and his sons had kept the full term of the seven days of their consecrations, it is said in the 1st verse that "on the eighth day Moses called Aaron and his sons and the elders of Israel." The chapter goes on to relate that Aaron, by the commandment of Moses, entered upon his priestly office by offering up the sin-offering, the burnt-offering, and the peace-offerings for himself; after which he slew and offered the sin-offering, the burnt-offering, and the peace-offerings of the people. And after he had blessed the people, we read, "And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." Thus the work of consecration was consummated by the visible acceptance of the priests, as mediators on behalf of all the people. Upon the first verses of this chapter the learned Ainsworth has the following remark:—

"All creatures for the most part were in their uncleanness and imperfection seven days, and perfected on the eighth; as children by circumcision, Lev. xii. 2, 3; young beasts for sacrifice, Lev. xxii. 27; persons that were unclean by leprosy, issues, and the like, Lev. xiv. 8, 9, 10, and xv. 13, 14; Num. vi. 9, 10. So here the priests, until the eighth day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed; who by His resurrection the day after the Sabbath hath sanctified His Church and ministry, and all their actions; and made us an holy priesthood to offer up spiritual sacrifices to God."

Ainsworth
on the Penta-
teuch.

The octave, therefore, that is to say, the prolongation of a feast to the eighth day, gives us an accurate delineation

of a great spiritual truth : it signifies that God hath His appointed and perfect time for the fulfilling of His purpose ; for the eighth day tells us of seven days past, that number of days which God has consecrated to be the symbol of perfection in number. And then the eighth day speaks not only of the past, but, as we have before said in reference to the observance of the Lord's day, it points to some event distinct and yet connected, proving the accomplishment of that purpose which was yet imperfect, until after the completion of the appointed time.

In consistency with this principle, the collect and anthem for Christmas-day are appointed to be repeated on the following Lord's day, even when that day shall be the day of the Circumcision ; the collect appropriate to the Circumcision being repeated after that for the Nativity, and the anthem after the Epistle being the same on both days.

The collect for the second Sunday after Christmas, and from thence to the Sunday before Easter, is commemorative of the manifestation of our Lord to us in the events of His most holy life from His birth, and in His blessed ministry among men from His baptism in Jordan to the week of His passion and death. This period of the ecclesiastical year also corresponds with the period of His life on earth. The collect is the same which is used in the Anglican service for the sixth Sunday after Epiphany : it is precisely adapted to the season during which it is employed. The procem, or preamble, of the prayer refers to the end and object for which the Son of God was manifested, namely, that, as says

1 John III. 8. St. John, "He might destroy the works of the devil ;" and that we might become the sons of God in Him, and heirs of eternal life. It proceeds with imploring of God that, having this hope of inheritance, His purpose may be accomplished in us ; and that we, purifying ourselves as He is pure, may be made like unto Him at His appearing. The anthem after the Epistle, "The people which walked in darkness," &c., takes up the prophecies in Isaiah ix. 2, and in Psalm xcvii. 11, pointing to the Lord as the light shining into the darkness of the world, which prophecies Simeon declared to be fulfilled when he took Him up an infant in his arms ;

1 John III. 8.

Luke II. 26—
30.

and to which, in the very words of Isaiah at the commencement of the anthem, St. Matthew refers as being fulfilled in Matt. iv. 16. His ministry among men.

We have said that the object, at this season of the year, is to commemorate the manifestation of Christ to the world; of which the historical event, commonly called the Epiphany, or the manifestation of Christ to the wise men from the East, is a striking symbol. The Epiphany is commemorated in the Western Church, but not in the Eastern, on the 6th of January; and as the question may occur why this feast has not been appointed to be observed, we will take the opportunity of offering some reasons for the non-observance of the Epiphany on the 6th of January, especially as it will enable us, before going on to the next season of the ecclesiastical year, to bring under notice some reasons for fixing the 25th of December for the celebration of the Nativity.

The Epiphany is an event of a prophetic or symbolic character, and rather a subject for meditation in private than for public celebration. It is observed, however, in Western Christendom on the 6th of January, upon the supposition that the event occurred upon the thirteenth day of our Saviour's life. There are great difficulties in the way of this supposition. Our Lord was presented in the temple on the fortieth day after His birth, as recorded by St. Luke. Luke ii. 22. This renders it difficult to suppose that the wise men had visited Him on the thirteenth; for it is inconsistent with St. Matthew's account that Herod should have remained inactive upwards of twenty-six days after the Magi had passed through Jerusalem, and, although abiding within a few miles of Bethlehem, that he should not earlier have issued his decree for slaying the young children; and yet, if he had issued it earlier, the flight into Egypt must have taken place before the fortieth day. Further, it is admitted by the Roman Catholic liturgists that originally, both in the East and West, the Nativity (as well as the Manifestation to the wise men) was celebrated on the 6th of January. They also commemorate upon this day the baptism of the Lord in Jordan, and the miracle of the conversion of the water into wine at the marriage of Cana in Galilee. On the other

Meratt in
Gavant. P.
iv. tit. iii.
n. 4.

hand, it appears that the Greek Church has always commemorated the Manifestation to the wise men on the day of the Nativity, whether on the 6th of January or on the 25th of December; and from the earliest period to the present time they have celebrated on the 6th of January the baptism of the Lord in Jordan. The name Epiphany, given to this day by the Western Church, is derived from the Greeks; and yet the name which the Greeks themselves give to this day is not Epiphany, but Theophany, or the manifestation of God, that is to say, the manifestation of Christ as God by the voice from heaven at His baptism. It is to be remarked, that in the *troparia*, or special anthems for the day in the Greek Service-book, the word Epiphany, both in the form of the noun and of the verb, is evidently applied to the manifestation of our Lord in Jordan, when, being baptized of John, the Father testified to Him by a voice from heaven, and the Holy Ghost in the form of a dove descended upon Him; at which time He was sent forth on His special work of ministry to the world. The last of the Greek anthems for the day is to the following effect: "To-day Thou wast manifested unto the world, and Thy light, O Lord, was signified (ἰσημειώθη) upon us who sing Thy praises with understanding. Thou hast come, Thou hast shined forth, Thou Light unapproachable!" This seems equally applicable to the Nativity, or to the Manifestation to the Magi (which events the Greeks, with the rest of the Church, originally commemorated on this day), as it is to the baptism of Christ in Jordan (and the descent of the Holy Ghost upon Him at that time), which is the event now commemorated. Indeed there seems special reference to the shining of the star which directed the wise men in their way. It is, therefore, very possible that this anthem is of great antiquity, and may have been used when not only the Baptism of Christ, but His Nativity, and the Adoration of the Magi, were all, together, celebrated on this day.

The history of these feasts appears to be as follows:—The observance of any day as the Feast of the Nativity cannot satisfactorily be traced higher than the fourth century; and in the first instance, that is to say, at the earliest

period to which it can be traced, the Feast of the Nativity and the Adoration of the Magi, and probably also the Baptism of Christ in Jordan, were all commemorated, both in the Eastern and the Western Churches, on the 6th of January, and all three under the name, equally applicable to each, of the Epiphany. It is uncertain at what period the 25th of December was ascertained and received in the West, as the day of the year upon which the Lord was born; it was probably at a very early date, and derived, as St. Chrysostom suggests in a passage presently adverted to, from the state records preserved at Rome relative to the census in Judæa. The observance of the feast upon this day is of later date than the recognition of the day itself, and is generally attributed to Pope Julius,* who died in the year 352. In the latter part of the same century it would appear, from a sermon on the Nativity attributed to St. Chrysostom, that the fact of the Nativity on the 25th of December had then been for some time ascertained in the West, and the celebration of the feast observed on that day, but had only been received into the East within ten years of the date when the sermon was delivered.† It

Merati in
Gavant. p. iv.
tit. iii. a. 6
and 8.

S. Chrysa.
Opera, t. ii.
356, 356
(Paris, 1718).

* Some writers maintain that the Nativity was always celebrated at Rome on the 25th of December; but the better opinion attributes the celebration on this day to Pope Julius, as stated in the text.

† The sermon in question is supposed to have been delivered by St. Chrysostom when a priest at Antioch, and to have been preached either at Antioch or at Constantinople. The passages bearing on this point are as follows:—"It is not yet the tenth year since the day itself became manifest, and was made known to you." "But if any contentious person will not yield to what has been said, there is a second reason to be given, namely, that derived from the taxing spoken of in the Gospels." Then, after quoting the first verses of Luke ii., "Whence it is manifest that He was born at the first taxing. And it is possible for any one learning the time of the taxing from the old records open to the public (*καὶ διὰ τῶν ἀρχαίων*) at Rome, to come to the desired knowledge. From those who have accurately ascertained these things, and who dwelt in that city, we have received the day; for, passing their lives in that place, and ascertaining the day from those who were before them, and from ancient tradition, they have themselves transmitted (*διεπέμψαντες*) the knowledge of it to us." With respect to the existence at Rome of the state records in question, there is an interesting passage in St. Justin Martyr's Second Apology (Edit. Colon. 1686, p. 75). After referring to the prophecy in Micah, "Thou, Bethlehem," &c., he says: "There is such a village in the country of the Jews, distant from Jerusalem thirty-five stadia, wherein Jesus Christ was born, as ye may also learn from the taxings which were made under Cyrenius, your first procurator in Judæa." Cyrenius,

further appears that the Roman Church, in appointing the 25th of December for the commemoration of the Nativity, continued to commemorate the Adoration by the Magi on the 6th of January; but that the Eastern Church transferred to the 25th of December not only the Nativity, but also the Adoration of the Magi,* still retaining on the 6th of January the commemoration of the Baptism of the Lord. That the Baptism of the Lord, as well as the other events, had been previously commemorated on this day, is probable from the fact that the Roman Catholics still continue to commemorate it, notwithstanding that they have made the Adoration of the Magi to be the main event of the day.

We conclude, therefore, that there are not sufficient means of ascertaining the precise day of the year on which the event of the Adoration of our Lord by the wise men actually took place: if tradition points to any day, it is rather to the day of the Nativity, whether in the same or in the following year. On the other hand, the change of the day for celebrating the Nativity, from the 6th of January to the 25th of December, throughout at least the greater part of the Church in the fourth century, is a strong proof that there was then in existence sufficient evidence for ascertaining the day upon which the Lord was born, and that the evidence in favour of the 25th of December was irresistible, because otherwise it is impossible to suppose that the feast-day would have been altered, not merely in one part of the Church, but throughout the world.

Leaving the events of our Lord's life and ministry, we now come to the season of His passion. On the Sunday next before Easter, we have two objects presented to us in the event recorded in the Gospel for the day: one, the approaching sufferings of the Lord, His going up to Jeru-

however, was not procurator, but governor. Coponius, who accompanied Cyrenius into Judæa, was the first procurator. (Joseph. Antiq. lib. xviii. c. i. 1, and ii. 1.)

* It seems that the attempt to introduce into the Eastern Church the commemoration of the two events of the Nativity and of the Adoration of the Magi on distinct days, although made by no less a man than Gregory Nazianzen, gave occasion to serious tumults at Constantinople.—*Patres Apostolici*, tom. i. p. 313. See note of Cotelerius on Constit. Apost. lib. v. c. 13.

saalem to be delivered into the hands of the Gentiles; the other, the transient burst of triumph which awaited Him upon His entering into the city five days before He was crucified. The collect is especially directed to the sufferings of Christ; the anthem is adapted to the current of thought in the Epistle; the latter is taken from the epistle to the Philippians, and celebrates the obedience of the Lord unto death, and the reward of exaltation and lordship which God bestowed upon Him. The anthem is taken from the 8th Psalm, "O Lord, our Lord," &c., and contains the prophetic declaration that God would perfect praise out of the mouths of babes; to which, as it is recorded in the Gospel for the day, the Lord referred, when the Pharisees bade Him to put to silence the hosannas with which He was welcomed.

The week-days following are devoted to the commemoration of the events in the corresponding days, the last of our Saviour's life, and of His passage through the grave. These will be more fitly considered in another place.

The following Lord's day is Easter-day; and on that day, and from thence to the Feast of the Ascension, our thoughts are directed to the resurrection of the Lord. The collect is the same as that found in the English Common Prayer, and is a paraphrase of the collect for the day in the Roman Missal. It begins with commemorating the resurrection, and then applies it in accordance with the doctrine contained in the Epistle for the day. The members of Christ are raised with Him—they are partakers of His life, and of the Divine nature. We therefore pray, that those good desires which the Holy Ghost hath wrought in us may, through the continued operation of the same Divine Spirit, be fulfilled in corresponding acts. The anthem after the Epistle on Easter-day is from the 139th Psalm: it comes in as an expression of quiet peace in the midst of the more tumultuous triumph of joy which is the characteristic of the other special parts of this day's service. Nearly the same passages are appointed in the Roman Missal for the Introit and for the Psalm of Introit on this day. This anthem, however, would not be equally appropriate to all the other Sundays between Easter and the

Ascension: for these occasions, therefore, the anthem is appointed from the 118th Psalm, "This is the day which the Lord hath made," &c.; the first verse of which is also the Gradual (or anthem after the Epistle) appointed in the Roman Missal for Easter-day. As every Lord's day is a commemoration of the resurrection, the same anthem is directed to be retained throughout the rest of the year, except on the Lord's day in the octave of the Ascension and on Pentecost. It is peculiarly adapted as a preparation for the coming service; it celebrates the day of salvation which dawned on the morning of the resurrection; it welcomes the coming of the Lord into His temple,—1. As He comes mystically in the Holy Ghost to be present in the midst of His people, according to His promise that He would be ever with them, that He may lift them up into the heavenly places where He abides in the presence of the Father; 2. As He comes in the power of the same Holy Ghost, in the person of His ministering servant, bestowing upon them the abundance of His grace; 3. As He shall hereafter enter into heaven itself, after having gathered unto Himself the full number of His saints, both living and departed, when He shall present them faultless in His own infinite perfection before the throne of God.

On the Sunday within the octave of the Ascension, the collect is the same as in the English Common Prayer; it is taken from an anthem appointed in the Roman Breviary for Vespers on Ascension-day and on the Saturday and Lord's day within the octave of the Ascension. This anthem in its original form is not addressed to God the Father, but to the Lord. It is, in fact, one of those devotions appointed in the services of this book to be used on Ascension-day. In the collect it is converted into a prayer to God the Father, reminding Him that, by the ascension of the Lord, we are left orphans, and beseeching Him to fulfil that promise which the Lord made to His disciples immediately before His passion, and to send unto us at this time the Holy Ghost. There is then added to the original a prayer that He would exalt us to the place whither our Lord hath gone before. This additional prayer evidently refers to that

passage in St. Paul's Epistle to the Romans : " If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 11.

The anthem after the Epistle commemorates the Lord's promise to the disciples, that their time of sorrow at His departure should be followed by an enduring joy, when He would visit them again in sending down the Holy Ghost upon them, through whose blessed communion they should dwell in Him and He in them.

In both these devotions the purpose is, that while we are rejoicing in the ascension of the Lord, we should also be in the attitude of waiting upon Him for that gift of the Holy Ghost, which, on the day of Pentecost, was once and for ever shed down upon the Church. This gift of the Holy Ghost is not to be looked upon as though it were an isolated occurrence, on a given day, and having its fulfilment only in time, or as an event in history which has merely left us its results. It is rather to be regarded as a perennial fountain, ever sending forth its living waters, or as one continual river ever flowing from the throne of God ; as an event, which is perpetually finding its accomplishment in the incessant supply of that Divine life which is necessary to the spiritual existence and vigour of the Church, and of which in its fulness apostles present in the Church, sent forth not of man but of God and of the Lord Jesus Christ, are the abiding ordinance.

The collect for Whit Sunday, and from thence to the close of the ecclesiastical year, commemorates the gift of the Holy Ghost, and its consequences upon the elect ; first, as individuals, through the distribution of His manifold gifts ; and second, as members of the mystical body of Christ, in the knitting them together in the communion of one Life and of one Spirit. It proceeds with a petition for grace to use those gifts to God's glory, and in faith, hope, and charity, waiting, in humble apprehension of our present imperfect state, for the appearing of the Lord from heaven ; that so God's purpose in the present dispensation of the Church on earth may be accomplished, and that the

whole number of the saints (the elect, as they are called by distinction in the first clause of the collect) may be found of Him in peace, and presented by Him before the Father's throne. The Church, having now, in the course of her commemorative services, arrived at the final and all-comprehensive act of God before the end of the age, namely, the outpouring of the Holy Ghost, and having in that gift received potentially all that God can bestow, abides in the faith expressed by this prayer, until the revolution of the year is completed, and her annual course of prayer, thanksgiving, and worship, is again renewed.

The anthem after the Epistle, which is limited to this feast, is taken from Isaiah, lxi., being the portion of Scripture appointed for the forenoon service of the day. The whole chapter is wonderfully adapted to the use of the Church on the day of Pentecost in the latter time of this dispensation. It commences with the prophetic declaration of the future illapse of the Holy Ghost, in order to the anointing of Christ and His Church for the fulfilment of their respective missions upon earth. After which follows a prophecy concerning the preparation of Israel for their future estate of glory in the midst of the nations of the earth, and their ministry towards them, when the desolations of many generations shall be repaired, and the Lord shall rejoice over them as a bridegroom over the bride; and under cover of the prophecy concerning Israel after the flesh, the Holy Ghost sets forth the revival of the Church, and her preparation as the bride of the Lamb, when she shall make herself ready for His appearing. In the first part of the chapter, the Lord, in His own person and as head of His Church, speaks of the outpouring of the Spirit upon Himself as the anointing for His work of ministry on earth. The last verse but one (which forms our anthem) contains the response of the Church, and of the Lord Himself, on her behalf, to the prophetic declaration of the first verse, and testifies to the work of the Holy Ghost, in filling her with joy in Him,—clothing her in salvation and righteousness, as with garments of glory and beauty, and decking her with the jewels wherewith Christ Himself as her head is

adorned. Thus the anthem, like the collect for the day, commemorates the gift of the Holy Ghost, not merely as an historical fact, but in its threefold fruits, inward joy and love—righteousness—and endowment with the powers of the world to come.

The anthem is followed, as on Christmas day, by a hymn,—the ancient hymn, “Veni, Creator Spiritus.” It has been supposed by many to have been composed by St. Ambrose; but of this there is no sufficient evidence. It is directed by the Roman Breviary to be used at vespers on the preceding evening. It is also solemnly recited at Tierce, that is to say, at the hour of nine o’clock A.M., not only on this day, but through the octave. This hour is selected on the ground of the tradition, that at the same hour the Holy Ghost descended upon the Apostles. The ancient practice was, on this occasion, to sing the hymn with peculiar observance; and Merati states that, in the sacred congregation at Rome, it is intoned at Tierce by the celebrant, vested, for the greater solemnity, in amice, alb, stole, and cope.

Merati in
Gavant. De
Pentecost.
a. vi. c. xviii.
1.

Thus much may suffice upon the collects, in our observations upon which we have included the anthems after the Epistle, so far as the matter contained in them is concerned, that so we might the better exemplify the mode in which they both vary with the seasons of the year. The object of this arrangement has been to observe a middle course, in which they were sufficiently adapted to the general tone of the Epistles and Gospels, while the change of the prayer or collect every week, as in the Roman and English services, has been avoided.

After the Collect has been recited, the Rubric directs that the two assistant ministers shall go, the junior to the lecturn for the Epistle, and the senior to that for the Gospel. We have already seen that the access to the altar at this time is for the purpose of manifesting, that it is from the sanctuary of God that His holy Gospel proceeds; and that through the presence of Christ in the heavenlies, there appearing on our behalf, we can alone receive the blessing. In order to lead us to the profitable hearing of

the Gospel, a lesson, generally taken from the Epistles of the Apostles,* is first read. Therefore, as soon as the Collect is concluded, both the assistant ministers go forth at the bidding and with the authority† of the celebrant, for the fulfilling of their respective acts; the senior for the holy office of reading the Gospel, the junior, whose duty it is to read the Epistle, preceding, preparing the way for, and supporting him. There is no reason for surprise that the epistles of the Apostles should be spoken of as introductory to the Gospel; for though the doctrine which they taught is derived from Christ as its source, yet it is, after all, only explanatory of the truth concerning Him, whose doings and words are in the Gospel recorded.

Hitherto the holy office has been conducted by one; now it is for the present to be carried on by two; and there is a more important lesson to be learned from this than might at first sight be supposed.

The idea of priesthood and mediation is essentially connected with that of unity. "There is One God, and One Mediator between God and men." Under the Law were many priests — the whole nation was a kingdom of priests; but, in their priestly character, they were included and summed up under one head. Neither the people, nor even the priests themselves, entered into the most holy place in their own persons, but only in the person of one, the chief of the family of Aaron, the sole and only high-priest. This also serves as the example and shadow of heavenly things. We have one only High-Priest. Although He is pleased to call many into the fellowship of the priestly

* Originally, in many churches, on more solemn occasions, passages from the Prophets were read previously to the Epistle. The former lesson was commonly called "the Prophet," or "the prophetic lesson;" the latter, "the Apostle," or "the lesson of St. Paul." (Greg. Turon., quoted in Bona, *Rer. Liturg. lib. ii. c. vi. 1, 3*. See also Martene de Ant. Rit. lib. i. c. iv. art. iv. s. 1.) Lessons from the Prophets are still read on certain days in the Roman Church; and from this practice it has, doubtless, arisen, that on some days passages from the Old Testament and from the Apocalypse are appointed to be read for the Epistle.

† "The deacon, before reading [the Gospel], seeks from the celebrant a benediction, that is to say, license to read; for, as says Rupertus Abbas (lib. i. c. 12), 'No one without mission or permission may assume the office of preaching; for how shall they preach except they be sent?'" (Bona, lib. ii. c. vii. s. 2.)

office, and to employ them as His instruments therein, and the name "Royal Priesthood" is the property of the whole Church; still He is the one and only Mediator, and He ought to be represented in His mediatorial office, at any one place and time, only by one. The main action accordingly in the holy Eucharist ought to be an unity. The approach to God, the approach to the altar, whether at the first, in the opening act of humiliation, or in any of the subsequent parts of the office, ought to be conducted only by one. One in the name of all offers confession; one on behalf of all approaches and offers the prayer; and in the subsequent part of the service, one only must offer the gifts and sacrifices of the people. For God is One, not one of several, but very Oneness; so inconceivably One, that, as St. Gregory of Nyssen says, "He escapes numeration."* By One He has redeemed us; in One He saves us, even in Christ; and the end of His purpose in the Church is, that they may be one in Christ as Christ is one with Him. In all acts, therefore, of intercession or mediation on behalf of others with God, unity in the agent or minister is an essential idea. And so also all blessings come to us from God through One, even the same our Lord Jesus Christ; yet, in the economy of their application to man, we always find distribution, division, and plurality. The pillar and cloud of glory, which is the symbol of the Divine presence, is one; the cherubim, which are the symbols of the Divine ministry towards man, are twofold and fourfold. Christ is the only chief corner stone, yet is the Church "builded on the foundation of Apostles and Prophets." The Lord by Himself, as the head of the body, the first-born from the dead, hath entered into the heavenlies, and hath there received the promise of the Father. But having received the Holy Ghost, He hath sent forth two witnesses to testify concerning Himself. "When the Comforter is come," said Jesus to His Apostles, "He shall testify of Me; and ye also shall bear witness." "We are His witnesses of these things," said the Apostles to the Jewish council; "and so is also the

Eph. ii. 20.

Jo. xv. 26, 26.

Acts v. 32.

* *Ἀαφωρυγῇ τῇ ἀεὶ ἐκδημιῶν.*—Greg. Nyss. Catech. Or. c. 3. tom. iii. p. 49.

Eph. iv. 8-11. Holy Ghost." And He hath given gifts to men; "even some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In like manner, this first approach to God having been made by one, the outgoings towards the people are by two; just as, in the holy rite which is to follow, the sacrifice is one Eucharist, but the Communion is in form twofold. There is, therefore, in this preparation for the mystery about to be celebrated a symbol of the future act. The access into the sanctuary, in order that we may receive the holy Gospel from God, is by one priest as head and representative of the congregation; but the ministry of the Word unto the people is by two.

The proper place at which the Epistle and Gospel should be read is not the altar. In the less solemn celebration of the Eucharist convenience justifies this, and the employment of but one assistant renders any other arrangement unnecessary and inconvenient. In the Roman Church the general practice is to read the Epistle and Gospel at the altar. But this is a comparatively modern innovation, introduced through the less formal order observed at private mass.* The ancient practice of the Church, the practice prescribed in the ancient *Ordo Romanus*, and still observed in the Eastern Church, is that both the Epistle and the Gospel should be read from the respective pulpits, or lecturns appointed for them, away from the altar, and in the audience of the people.

After the Epistle, the choir respond, "Thanks be to Thee, O God," an observance of considerable antiquity in the Western Church. St. Augustin. mentions the use of the form of words by the monks in his days, but without reference to their use in the Liturgy. Then follows the anthem which, in the Greek Liturgy, is called the *Prokeimenon*, or

St. Augustin.
in Ps. 132.

* "In old times as well the Epistle as the Gospel were read in the ambo or pulpit, where also the bishop delivered his sermons." (Bona, *Rer. Liturg. lib. ii. c. vi. s. 3.*) "Anciently, when the Gospel was read in the ambo, and men and women had distinct places in the church, the deacon turned towards the south, in which part the men were placed; they now turn to the north, the cause and origin of which change have come from private masses, wherein the priest reads the Gospel, not in the ambo, but at the altar towards the north; so Micrologus explains in his book *De Eccl. Observat. c. 9.*" (c. vii. s. 3.)

"anthem preceding," that is to say, preceding the Gospel. In the Roman Missal it is called the Gradual, being originally sung on the steps of the ambo, or pulpit, where the Gospel was to be read. In both the Eastern and Western Liturgies it varies with the week, and is followed by the "Alleluia," except that from Septuagesima to Easter the Roman Church substitutes in its place a further anthem, called the Tract, from its being recited or chanted only by one voice.

Goar, Rit. in
Ord. a. Minist.
N. 37.

Bona, Rer.
Liturg. ii. vi.
4 Martene,
De Ant. Rit.
i. iv. iv. 7.

It is unnecessary to repeat what has been already said in reference to the anthems contained in our book: but we may just remark, that the introduction of the hymns which follow the anthems on Christmas and Pentecost is in entire conformity to the practice of the Western Church, wherein it was the custom, in earlier times, to introduce in this place hymns, or sequences as they are called, on most of the festivals. In the Roman Church they are now introduced only at Easter, Pentecost, and the feast of Corpus Christi; in masses for the dead, also, there follows at this time the well-known hymn "Dies Iræ."

After the anthem is concluded, and the hymn or the "Alleluia" sung, if they be appointed, the Gospel should be read with marked solemnity, and be listened to with deep reverence. The exercise of mind to which we are called, is not that of endeavouring to analyse and reduce to a system that which we hear; we should rather assume the attitude of being eye-witnesses and hearers of the Lord Himself, of His acts and His words. It is thus that we shall be able, at the close, to join in the response, ascribing "Glory to the Lord."

After the conclusion of the Gospel, the celebrant and the assistant ministers are directed by the Rubric to take the seats provided for them in the sanctuary; and the homily is preached either by the celebrant, from his seat in the sanctuary, or by some one appointed by him for that purpose, whether one of the assistants or some other, from the place where the Epistle is read. The same symbol is thus presented as in the part immediately preceding. The celebrant abides in the sanctuary, and if he speaks, he speaks from thence. The minister goes forth from him to the people.

SECTION III. THE CREED AND THE OFFERTORY.

WE now come to the last section of the first or preliminary part of the service. The acts contained therein are immediately ancillary to the second part; for while they terminate the one, they open and introduce the other. The Creed did not belong to the Mass of the catechumens, but formed part of the Mass of the faithful, because the termination of the former was defined by the dismissal of the catechumens, who, according to the custom of the early Church, as has been pointed out, and by the prescription of the present Greek Liturgy, are directed to withdraw at the close of the Gospel. Nevertheless, although after this time none but the faithful were permitted to attend, yet the more solemn part of the service cannot be considered as commencing before the oblation of the elements upon the altar.*

The recital of the Creed is the confession by the people with their own lips of the faith which is living in their hearts. The Offertory is the act of the people bringing up, by the hands of their deacons, the tithes which are the Lord's portion, reserved by Him in giving to man the possession of the earth; and the offerings which, out of their abundance, as the Lord hath prospered them, they lay by
 1 Cor. xvi. 1. in store on the first day of the week for the necessities of the poor saints. These two acts constitute the response of the people, in word and deed, to the Gospel which has just been declared to them—it is the testimony rendered by them that they have not received the word of truth in vain. The

* This is strictly conformable to the construction of the Greek Liturgy, which marks this act of oblation with a solemn introit. There are also various ancient practices mentioned by liturgical antiquaries which lead to the same conclusion. Such is the custom mentioned by Martene (*de Antiq. Rit. lib. i. c. iv. art. iii. s. 3*), that in the Cathedral Church of Lyons the archbishop, when celebrating, occupied his seat behind the altar during the Creed and until the Offertory, that is to say, until the oblation of the bread and wine. So, also, the practice mentioned by Menard, that the "Apologies" of the priests were wont to be said before the Offertory, when, after concluding the Mass of the Catechumens, the Mass of the faithful was beginning. (See Menard in *Sacr. S. Greg. N. 786*, and Bona, *Rer. Lit. lib. li. c. i. s. 1.*) Menard in the same note (*N. 786*) expressly states that the Mass properly begins with the Offertory; and he quotes to that effect an epistle of St. Ambrose (*Ep. xx. in Oper. S. Ambros. tom. ii. p. 853*), who speaks of "commencing the Mass" after the dismissal of the catechumens, and the recital of the Creed.

Apostle says, in the epistle to the Romans, "With the heart Rom. x. 10. man believeth unto righteousness; and with the mouth confession is made unto salvation." "By Him" (that is, by Heb. xiii. 15, 16. Christ), says the Apostle, in the epistle to the Hebrews, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing unto His Name: and forget not to do good and to communicate; for with such sacrifices God is well pleased." And these two, the confessing unto the Name of God, and the giving of the first-fruits of our substance as the acknowledgment of our subjection to Him, and the expression of our gratitude and of our joy in Him, are in fact but different manifestations of the same divine principle of faith implanted in us by the Holy Ghost, through the word of the Gospel. "Truly," Quoted by Gavant. in Comm. P. i. tit. xli. says Pope Innocent III., in words applied to the Roman service, but equally applicable to the service before us,— "truly, this order is convenient and suitable, that the Gospel should be followed by faith in the heart, praise in the offertory, and the good fruits in the sacrifice." "*Ordo sane conveniens—Fides in corde, laus in offertorio, fructus in sacrificio.*"

This would be sufficient to prove the propriety and the consistency of introducing both of these rites, of connecting them together in the ritual, as they are connected in their own nature, and of introducing them at this particular part of the office. The same conclusions will follow when we shall hereafter examine the two separately; for while there is the connexion between them which we have pointed out, each stands upon its own respective and distinct grounds. They are both expressive of our faith, but the Creed sums up and is the complement of the previous service, in which the object has been the preparation of the worshippers; the Offertory is the necessary antecedent step to the succeeding acts of worship, and furnishes, if we may so speak, the materials of the same, giving us a further argument from analogy as to the order of succession in this part of the service.

Before proceeding, let us advert to one more passage in holy Scripture. The Apostle, in the epistle to the Hebrews, in the tenth chapter, wherein he draws his practical conclu-

sions from the ninth chapter, to which we have so often had occasion to refer, says, "Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh ; and having an High-Priest over the house of God, let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession (or confession) of our faith (or hope) without wavering." In the preceding chapter (the ninth) the Apostle has spoken of the Lord entering into the heavenly places with His own blood ; and, as we have before observed, He describes things which cannot adequately be expressed in the language of man. The symbolic reference of the sacrament of the Eucharist to the event thus described has been already ascertained ; and now, in this tenth chapter, he founds upon the preceding an exhortation to use our liberty to enter into the holiest, even as Christ Himself hath entered. He, the High-Priest, entered and presented Himself through His own sacrifice and by His own blood. In like manner, those who approach in faith He introduces through the same veil, even His flesh, and presents them through the propitiation of His blood. The Eucharist has the same symbolic reference to the one as to the other, for they are, in truth, one spiritual act. And the Apostle now tells us how we are to be presented. Drawing near with a true heart, and in full assurance of faith, we are, first, To have our hearts sprinkled from an evil conscience ; and, secondly, Our bodies are to be washed with pure water : and then the Apostle exhorts us to take or keep fast hold of the profession, or confession, of our faith, or hope. In this passage the Apostle employs the figures of the Law, and sets forth, that in approaching God we must first seek the cleansing of our conscience, through faith in the remission of sins, and then receive the sanctifying power of the Holy Ghost through the means of grace. And this, expressed in acts of worship, gives to us the precise order laid down in the first division or preliminary part of our holy office, viz.

1. Humiliation, and Confession of Sin, Absolution, and an act

of faith in the Blood of Christ. 2. The cleansing and sanctifying of the worshipper with the word of God. 3. The confession of the faith by word, in the recital of a creed or symbol; and by act, in presenting of the first-fruits of our substance: and both of these, not merely as the expression of our faith, but as an act of worship, and as the pledge of the surrender of ourselves to God—the initiatory, and, as it were, the type and figure, as well as the earnest, of the subsequent service.

With these general observations on this section of our service, we shall proceed to the separate examination of the Creed and the Offertory.

The Creed.

There are two objects in the recital of the Creed in the Liturgy: one, that it may serve as the profession of our faith *concerning* God; the other, as a confession of our faith *in* God. In respect of the former, the Creed is a summary of the things which we believe. In respect of the latter, it is an act of faith towards God, and of worship offered to His majesty. Examining it as a summary of the things we believe, the particulars expressed and the words employed to express them are the important subject of inquiry. The proper frame of spirit and intention of mind will be rather the subject of investigation, when considering it as an act of subjective faith and of worship towards God. It is obvious that, in a liturgy, the first of these objects is accidental and accessory; the last is more properly liturgical.

First, then, as it is a summary of things believed. The word “Creed” signifies belief; it is adopted into the English language from the first word of the Latin version, “*Credo* in unum Deum”—“I believe in one God.” The usual name for it in Greek and Latin ritualists is “symbol,” derived, according to the better opinion, from the common use of the same word to express a sign, a mark, or token by way of index, being that form of sound words by the confession of which Christians might be identified.

There is no doubt that some such form of sound words has always been used in the Church, in the administration

of baptism; and some writers have been of opinion that the Apostles' Creed was originally used in the Liturgy also; but there is no evidence satisfactorily proving that any creed whatever was used in the Liturgy until the middle of the fifth or beginning of the sixth century.* In the year 510, Timotheus, patriarch of Constantinople, appointed the Nicene or Constantinopolitan Creed to be recited in all assemblies of the Church as a remedy against heresy; whereas previously, as the historian takes notice, it had only been recited once in the year, namely, either on Holy Thursday or on the fifth Sunday in Lent, or Passion-Sunday, as it was called, in the course of the instruction of catechumens preparatory to their baptism at Easter. The practice of reciting the Creed on Holy Thursday had been before enjoined on all to be baptized by the Council of Laodicea (A.D. 367), in its 46th Canon. In the year 589, the third Council of Toledo, in its 2d Canon, enacts, "That for the promotion of reverence towards the most holy faith, and for confirming unstable minds, the symbol of the faith by the 150 bishops in the Council of Constantinople should be recited after the form of the Eastern Churches throughout all the churches of Spain and Gallicia, and that before the Lord's Prayer should be said, it should be chanted in a distinct voice by the people, whereby clear testimony might be rendered to the true faith, and the hearts of the people might be purified by faith to approach to the feast of the Body and Blood of Christ." In the Mozarabic or ancient Spanish Liturgy, we find, accordingly, that after the consecration and before the Lord's Prayer the people are instructed to recite the Creed. From the Churches in Spain the French and German Churches adopted the practice, in the reign of Charlemagne, about the year 809; but it does not appear to have been finally received in Rome

Labb. Conc.
tom. i. 1503.
Idem, tom. v.
1010.

Max. Bibl.
loth. Patr.
tom. xxvii.
p. 669, and
Mabillon, De
Liturg. Gal-
lic. pp. 2 and
12.

* Theodorus Lector, in his Collectanea, or Ecclesiastical History, mentions that Petrus Fullo, patriarch of Antioch between A.D. 474 and 480, directed the Nicene Creed to be recited in all church assemblies; but, from the manner in which he subsequently speaks of what Timotheus did, it would not appear that the practice was adopted before the latter period.—See Bona, Rer. Liturg. ii. viii. 2; Martene de Ant. Rit. i. iv. v. 9; and the authorities referred to in Bingham, Antiq. x. iv. 17.

until the edict of Pope Benedict VIII. in the year 1014. The creed thus introduced into the Liturgies of the Church was the Nicene Creed with the subsequent additions, of which we shall presently speak.

See authorities referred to in note, p. 80; also Baron. Annal. An. 809 and 1014.

This account of the introduction of the Creed into the Liturgy affords an evidence that the Holy Ghost has ever dwelt in the Church, imparting such a measure of life as has enabled her to lay hold of external things and bring them into the service of God, and by this means to forward the developement of the forms of Christian worship.

We now proceed briefly to trace the history of the Creed introduced into our Liturgy, and we shall afterwards give some explanation of the several articles contained in it, and of the words in which they are expressed.

In the first days of the Church, the form of sound words, the rule or canon of the faith, as it was called, was no doubt most simple. Probably we have the earliest form in the confession given by the Eunuch to Philip, "I believe that Jesus Christ is the Son of God." But no truth can be more certain, none which it is more important to apprehend and maintain against all objectors, than that this confession of faith contains in it implicitly all that is contained in each one of the three creeds of the Church, and that these creeds are only more full statements of that which is contained in the above few words.

Acts viii. 37.

St. Peter had received, probably within ten days of Pentecost, the last injunction of the Lord to baptize those who should be made disciples in the name of the Father, and of the Son, and of the Holy Ghost; and we cannot suppose that the Apostles dared to baptize in any other name: yet, on the day of Pentecost, St. Peter thought it sufficient to exhort the multitudes to be baptized "in the name of Jesus Christ"—that name alone expressing the name of all. In like manner, St. Luke, in the Acts of the Apostles, every where refers to Christian baptism in the same simple terms. How this brief simplicity came subsequently to be unfolded and explained more particularly, it is not difficult to conceive. First, the Apostles themselves, in fulfilling the commandment of the Lord to make disciples of all nations, and to

Matt. xxviii. 19.

Acts ii. 38.

Acts viii. 16; x. 48; xix. 5.

baptize them, would be readily and obviously led to adopt some common rule for the instruction of converts in the principles of the doctrine of Christ, and for that purpose to put into a form of words the principal things to be believed; and, secondly, it became necessary from time to time to meet the nascent heresies and perversities of those who wandered from the truth. The assaults of error have often been the instruments, under God's superintending providence, of drawing forth the latent grandeur of the truth; and thus one short, comprehensive sentence, full of life and joy, "I believe in Jesus Christ, the Son of God," has been made to expand into those noble forms which in the creeds of the Church enlarge the understanding, and fill and exercise the spiritual faculties, of regenerate men.

Matt. xvi. 16. Whosoever believes this proposition, "Jesus is the Christ, the Son of the living God," in the only sense in which that faith was confessed by St. Peter, and had been revealed to him not by flesh and blood, but by the Father in heaven,—in that one and only sense in which the Apostles taught and delivered it to the Church,—that man believes in One God Almighty, and that Jesus Christ His Son became very man, was born of the Virgin Mary, and conceived of the Holy Ghost; that He truly, and not in appearance only, suffered and died; that He rose from the dead; and that He is at the right hand of God, where He abides, until He come to pronounce and execute judgment upon all men, living and dead: he also believes in the Holy Ghost, by whom Christ was conceived in the womb; he believes in the Church gathered and sanctified in the Spirit; he believes in the remission of sins, and in the resurrection of the dead, and in the life everlasting in the world to come. Such were probably the main articles of the confession of the faith delivered by the Apostles to the Church, and made by all who were about to be baptized. They do not appear to have been delivered in a written form, but as an oral tradition; for the writers of the two first centuries, in referring to them,* do not give them as the *ipsissima verba*, the very

* "For the Church, which is sown in all the world, even to the ends of the earth, hath received both from the Apostles and from their disciples that faith

words of a prescribed form, but as the substance of the faith of the Church. They agree so far, both in the order wherein the different propositions or articles succeed each other, and even in the words wherein they are expressed, as to lead to the conclusion that they are severally versions of one and the same original form: and yet the verbal differences in them, however unimportant in sense, are such as to lead to the conclusion that there was no one *written* standard to refer to. The creeds, like the other mysteries of religion, were apparently concealed from unbelievers, and with this object were handed down orally. It is probable that the guarded statements as to the principal articles of the faith to be found in the writings of certain Fathers, as Irenæus, Origen, and Tertullian, first broke through this concealment; and so in course of time creeds or symbols, as also liturgies themselves, were committed to writing for use in different churches. In the absence of all proof to the contrary, we are induced to believe that the Creed commonly called the Apostles' Creed was never used in the Oriental churches; and we find that other creeds differing in expression from the Apostles' Creed, and approximating more nearly to the present creed called the Nicene Creed, were in use in the Oriental churches, as in Jerusalem, Cæsarea, &c. These creeds gradually embraced the several points contested by various heretics, until, in the year 325, upon the occasion of the heresy of Arius, the Council of Nice set forth a certain creed specially directed against his errors on the subject of the Divine Nature of the Eternal Son. In reference to Christ it varies in expressions from the present creed, yet it embraces the whole substance of it, but contains none of the subsequent articles of faith after the words, "and in the Holy Ghost." We should do wrong, however, to suppose that the articles concerning the Church, baptism, and the resurrection, were not found in any creeds before the Council of Nice; for several of the Oriental creeds

See references in note below.

Cyr. Hier. Catech. v. Socrat. lib. i. c. 8.

which is in One God the Father Almighty," &c. (Irenæus, *contra Hæres.* lib. i. c. 10.) In like manner the "rule of faith" is introduced by Tertullian, *De Virg. veland.* 1, and *De præscript. hæres.* 13. And so Origen, *De Principiis, Præfat.* s. 4.

before referred to contain these articles: and these, as well as the Creed called the Apostles' Creed, in its present form, or nearly so, were beyond all doubt in use in the Roman and other Western Churches before that Council.

The Creed, as it is now recited both in the Eastern and Western Churches, with the exception of the words "and of the Son," employed in reference to the procession of the Holy Ghost, was finally concluded and set forth by the Council of Constantinople in the year 381. From this cause it is frequently called the Constantinopolitan Creed; and this name seems more appropriate than that of the Nicene Creed, seeing that the two creeds vary in several respects: but this is comparatively of little importance.

With respect to the addition of the words, "and of the Son," several incidental expressions are to be met with in the writings of doctors of the Church which seem to imply the procession of the Holy Ghost from the Father and the Son; but it appears probable that these words were introduced into the Creed in the following way:—Pope Leo the Great, in writing to the Spanish bishops on the subject of the Priscillianists, who, following the Sabellian error, maintained that there was but one Person in the Godhead under three different names, made use of the following argument to prove the distinct personality of the three Persons in the Blessed Trinity: he says, "He who begetteth, and He who is begotten, and He who proceedeth *from both*, must be distinct and different persons from 'one another.'" The bishops who received this letter met in council at Toledo (A.D. 447), and, according to Baronius, took up this argument, and in setting forth the formulary of their faith, in the terms of the Constantinopolitan Creed, as one of the acts of the council (the second Council of Toledo), availed themselves of St. Leo's expression as to the procession of the Holy Ghost "from both," and inserted it in the Creed by the addition of the words in question. In the third Council of Toledo (A.D. 589), they proceeded further: they pronounced an anathema against those who denied the procession from the Son; and in their second canon, already quoted (p. 80), they directed that the Creed of Constantinople,

S. Leon. M.
Op. Ep. xv. ;
also
Labb. Conc.
tom. iii. 1409.

Baron. An-
nal. An. 447.

with this addition, should be sung in the celebration of the holy Eucharist. From hence the like practice and the same addition to the Creed passed into the churches of France and Germany. In the beginning of the ninth century, this addition to the Creed was brought under the formal notice of the Pope from the following circumstances:— Certain French monks in a monastery on Mount Olivet near Jerusalem having, according to the practice which had already obtained in France, chanted the Creed with this addition, it excited remark and objection on the part of the clergy of Jerusalem. The latter having interfered to prevent it, the monks finally appealed to Pope Leo III. In his decision, given in the year 809, the Pope, while he expressed his own faith in the dogma of the procession of the Holy Ghost from the Son, nevertheless concluded and determined that it was unnecessary to insert all the dogmas of the faith in the Creed, and improper, without the gravest excuse, to add to a creed which had been sanctioned and confirmed by general councils of the Church. In testimony of this his decision, so far as respected the true version of the Creed, he caused two shields of silver to be made, on one of which the Creed in Latin was engraved, and on the other the Creed in Greek, and on both without the addition of the words in question. Notwithstanding this decision, however, the French and Spanish prelates did not discontinue the recital of the Creed with the addition, in tenderness, as they alleged, to the consciences of the people, lest an alteration in the Creed should lead them to suspect a change of faith.

Labb. Conc.
tom. vii.
1194-5.

Baron. An-
nal. 809.

The words in question are supposed to have been finally added by Papal authority, some time between the time of Leo III. and the year 883. At that time this very addition was made the subject of solemn charge against the Papacy by Photius, patriarch of Constantinople, and was then, and subsequently, one of the principal points on which the schism between the Eastern and Western Churches took place. The Greek Church, it is well known, never consented to this addition: when the majority of their representatives, at the Council of Florence, induced by the advance of the Turks to Constantinople, yielded a reluctant acquiescence

Baron. An-
nal. 883.
Epist. Photii
ad Patriarch.
Aquil. in
Combesfali
Biblioth.
Patr. Auctar.
Novis. tom.
iii. 527, &c.

to it, they were immediately disowned by those whom they represented; and the Eastern Church has persisted in its remonstrance down to the present time.

The form of the Creed used in the English Church differs from that used in the Roman Liturgy by the omission of one word, but that word by no means unimportant: it is the word "holy," applied to the Church. The English ritual has it, "I believe in one Catholic and Apostolic Church," instead of "one *holy* Catholic and Apostolic Church."

Labb. Conc.
tom. ii. 1133;
and iv. 341,
563-4.

The versions given in the Acts of the Council of Constantinople and in those of the Council of Chalcedon, wherein this Creed was confirmed, both contain the word "holy." In the version of the Creed given in the Acts of the third Council of Toledo before referred to (A.D. 589), the word "holy" is omitted; but this was not a general but a provincial council. It was also omitted in the version of the Creed included in the Acts of the Lateran (A.D. 649), but there seems no sufficient justification for its omission.

Idem, tom. vi.
341.

Such is a short history of the Creed commonly called the Nicene Creed, omitting minute or merely curious details, the mention of which would be inconsistent with our object. We shall now proceed to examine the terms of the Creed; not in the way of a lengthened exposition, which would exceed our limits, but only so far as to ascertain the meaning of the words, and what is intended to be conveyed by each article.

"I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible."

"One God,"—not merely one to the exclusion of a plurality of gods, who might possibly have existed,—but absolutely, and by nature, one and alone; so that the existence of other gods is an impossibility. For if the word "God" imply a being of infinite perfections, then there can be but one God—the very notion of infinity excludes all others. The term "One" is not in this sense a name of number, as one of several, but expresses absoluteness and universality. All that is called God, and is worthy of worship, is summed

up in one eternal, self-subsisting Being, who is of none, unoriginated, without beginning; and all else are of Him.

This One God is "the Father," so that we are not speaking of an abstract principle, but of a Person. It is the Father, not because the Son and the Holy Ghost are not God, but because the Godhead of the Son and of the Holy Ghost is the same as the Godhead of the Father, which they derive from Him. "The Godhead of the Father," says St. Athanasius, "is in the Son." The Father is not only the One God unoriginated, but is Himself personally of none, personally unoriginated, wherein He differs, as a person, from the Son and from the Holy Ghost. As there can be but one God, so there can be but one Person originally subsisting of Himself, and derived of none other.*

Ep. in Conc.
Arimin.
s. 52.

"The Father." By this word we express our faith in God, first, in His relation to the Son; secondly, in His relation to all the creatures of His hand; and thirdly, in His relation to those who are born again of the Spirit of God. In the first of these respects, we declare our faith that He is the fountain from whom the Son proceeds by eternal generation. In the second, we express not merely that He is the Creator of all, but that He is so out of infinite love,—the Father of all, and the source of all paternity. In the third respect, we believe that He hath chosen us unto the adoption of sons in Christ, and made us, by the grace of regeneration, partakers of the Divine nature, uniting us with Christ in one mystical and spiritual Body, through the gift of His Holy Spirit; so that we are sons of God, not by a mere legal and empty form, but by receiving the spirit of adoption.

S. Athan. contra Arian. iii.
s. 1, and contra Sabell. ii.

"Almighty." This word excludes the error of those who maintain two eternal and equal principles, the one of good, and the other of evil. The idea of omnipotence, that is, of infinite power, excludes the possibility of two almighties.

"Maker of heaven and earth." These words, in the first place, express our faith that the world is not eternal, but was brought out of nothing into being, by the creative power of God; and, secondly, they are directed against those who

Gen. i. 1.
Heb. xi. 3.

* "Ὁντις δι' αὐτῆς ἀρχῆς, καὶ κατὰ τοῦτο αὐτὸς Θεός.—S. Athan. contra Arian. Orat. iv. s. i.

maintained the Platonic corruption, that there was one supreme God, and under Him a demiurge, or Divine workman; the supreme God giving forth a plan as a master of science, and superintending its execution, and the demiurge, or workman, executing the plan as a servant or subordinate, whereas we believe that the Father Almighty made the heavens and the earth. It is true, but it is not the whole truth, that the heavens and the earth were made by the Son and Word of God. The Father made them, and, as we shall presently see, because He made them, therefore the Son made them. "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." *

John v. 19.

"Visible and invisible." In the creeds prior to the Council of Constantinople we find in some, as in the Apostles' Creed, "Maker of heaven and earth;" in others, as in the Creed set forth originally at Nice, "Maker of all things (or "creatures") visible and invisible:" the two are united in the present Creed. By these last words we proclaim our faith, First, that there are creatures really existing of such a nature as to be invisible to sight, as angels and spirits; and, secondly, that these creatures are not substantial emanations from God, that is to say, not of His substance, but are as much created and brought into being out of nothing, as the creatures and things which are the subjects of the human senses.

"And in One Lord Jesus Christ, the Only-begotten Son of God."

1 Cor. viii. 6.

To us there is "one God the Father of whom are all things," "and one Lord Jesus Christ by whom are all things;" and as in the first article we declare our faith in the One God the Father, so here in the One Lord.

The "One Lord" in whom we believe is Jesus Christ, the

* "Non alia potentia est in Filio, et alia substantia: sed ipsa est potentia quæ et substantia; substantia ut sit, potentia ut possit. Ergo quia Filius de Patre est, ideo dixit, 'Filius non potest à se facere quicquam.' Quia non est Filius à se, ideo non potest à se."—S. August. Tract. xx. in Joan. (See also Tract. xxi.; and St. Hilar. de Trin. l. vii. c. 21, and xi. 12.)

Man who was born in Bethlehem of Judea of the Blessed Virgin Mary, and anointed to be true and very Christ by the Holy Ghost at the river Jordan ; and of Him we declare that He is " the Only-begotten Son of God." We afterwards proceed to speak of Him, first, as He is a Divine Person ; and, secondly, as to His human nature, and what He has done in it.

By declaring our faith in Him as the Son of God, we express that He is not, as is the Father, of none, unoriginated ; but that He derives His subsistence from the Father. By the word " begotten," we declare that He was not created, as are the angels and other spiritual beings, nor as Adam, who also is called in Scripture the son of God ; but that He proceeds from God by generation from the substance of God, and not by creation out of nothing. And by the words, " Only-begotten Son of God," we declare that He is begotten, not as animals or vegetables are generated, from their earthly parents or original stock, by the division of their substance, for God hath neither body nor parts, nor is He capable of division ; but Christ is the *Only* begotten Son of God, because He is generated by deriving from the Father the whole substance of the Godhead ; so that there can be but one Son of God,* which Son of God is by generation one and the same God with the Father.

And Jesus Christ, the Only-begotten Son of God, is the " One Lord," because, being Son, and receiving all things from the Father, He is the brightness of His glory, and the express image of His Person, and the continual receiver, depository, and executor of His power, lordship, and authority. And, therefore, though very God,—the One God (for there is but one God),—the same God with the Father,—yet, forasmuch as He receives from the Father, He is properly called the One Lord, and not the One God.

And not only is He the One Lord, but He is specifically *our* Lord, as the Apostles' Creed expresses it, and this in two respects ; first, as our Creator, for by Him the Father

* 'Ὁς μὲν οὖν υἱὸς Θεοῦ καὶ ἐκ τῆς οὐσίας τοῦ Πατρὸς ὡς δι' ἀπολογίας, ὅλα ἔχει ἐν ἑαυτῷ συλλαβὼν, οὐδὲν ἐκτετακμένον πρὸς ἑαυτὸν.—S. Basil. Homil. de Fide, tom. ii. p. 112.

made the worlds,—by Him, not as by a servant, nor as by a mere instrument, but He, as Lord, acting in His own Divine personality and dominion, fulfilled the act of creation; for in the inconceivable economy or dispensation of the Divine actings, the Son doth ever work that which He seeth the Father work; and as we believe that God the Father is Maker of heaven and earth, so also we believe that by God the Son all things were created and made. Therefore, by the right of creation, He is our Lord, and the Lord of all. And secondly, He is our Lord, by the gift of God to Him, for, having humbled Himself unto death for our redemption, God hath “highly exalted Him,” “that at His name every knee should bow, and every tongue should confess Him to be Lord, to the glory of God the Father.”

Col. i. 16.
John i. 3.

Phil. ii. 10,
11.

“Begotten of the Father before all worlds.”

In these words we have two propositions. The first declaring His generation of the Father, which may be better considered when we come to the words, “begotten, not made.” The second, that this generation was “before all worlds.” For there were those who admitted Him indeed in terms to be Lord and Only-begotten Son of God, but this they confined in their interpretation to mean only somewhat that was miraculous in His conception and birth. There were others who applied it to His miraculous resurrection and ascension: while many supposed that God brought into existence His Word as His first and opening work, in order that by Him He might create all the rest. Now, the addition of the words “before all worlds” unequivocally excludes the idea, that His generation of the Father refers either to His conception and birth of the Virgin Mary, or to His resurrection and ascension. The same words equally exclude the supposition that there was ever a time when the Son was not, in other words, that He ever began to exist. The two propositions thus united in one article assert at once the divinity and the eternity of Christ. His divinity, because whosoever is begotten is of the same nature as his father. His eternity, because, if not eternal, then at some point or other He must have come into being: but what-

soever is brought into being, not having before existed, must be brought into being in time ; the very beginning to exist marks out a point in time, whether it be the first or beginning of an era or age, or whether it be a point in succession to previous points of time. An age, therefore, or period of time, must have commenced before, or must commence at the moment when, any existence or thing comes into being. That which existed before all ages is eternal—is God.

“ God of God, Light of Light, very God of very God.”

We have here, again, at least two propositions, one that Christ is God, Light, very or true God ; the other, that He is God out of God, Light out of Light, true God out of true God.

The terms, “ God,” “ Light,” “ true God,” are introduced for the purpose of setting forth, by varying the expressions, the true Divine nature of the Son of God, and to shew that because we call Him “ Son of God,” we are not the less earnestly to believe in His true divinity. The word “ Light,” because, from its apparent imponderability, and its rapid circulation and diffusion through all space, it is a striking image of the immaterial and universal, and on that account is continually associated with the idea of God in the language of Holy Scripture.

The terms, “ of God,” “ of Light,” “ of very God,” convey the idea that such as the Father is, such is the Son. If the Father be God, the Son is also God ; and if the Son be not God, it is equivalent to a denial of the Father also. They also indirectly convey another truth, namely, that while the Son is God, very God, yet He is God by derivation from the Father ; and, therefore, He is not another God than the Father, neither are there more Gods than one. There is one God, because there is but one Father. The Son of God is another Person than the Father, but He is the same God.

¹ John II. 22, 23.

“ Begotten not made.”

By these words we exclude, first, by affirmation, and

secondly, by negation, the idea that Christ is a created being. We repeat the assertion of His undoubted divinity. For generation is the conveying of the nature of the parent in the production of the offspring. He is not truly a son who hath not in him his father's nature, derived from his father; and, as we have before said, the generation of the Son of God cannot be a conveying to Him of the nature of the Father by division or separation of the substance of the Father, but by the imparting to Him of the whole substance, so that the Son is perfect God. Neither is the Son begotten, as the world was created, by an act of the Father's will, and an operation external to the Father; but the generation of the Son is an internal act, and one proper to the Father's personal subsistence.* And as His personal subsistence is ever the same, devoid of change, and utterly incapable of it, therefore there never hath been, nor can be, a time, when the Father begetteth not the Son. In like manner, the Son eternally proceedeth from the Father by generation, whole of whole.† The Father hath been always the Father, and the Son hath ever been the Son—the eternal Father and the eternal Son.

“Being of one substance with the Father.”

The word in the original Greek text which is here translated “substance,” and in the Latin version *substantia*, signifies essence, existence, being. Properly speaking, indeed, substance, or subsistence, is the appropriate rendering of the word *υποστασις*; but as this last came to be applied to the mode of the subsistence of the Father, and of the Son, and of the Holy Ghost, as they are distinct persons (to which the Latins had always applied the word “persona,” or person), hence the Latins, and other theologians in the Western Church,

* Τὰ μὲν γὰρ (i. e. τὰ ἄλλα πάντα) μὴ ὄντα πρὸς, ἀλλ’ ἔξωθεν ἐκινούμενα ὁ Δημιουργὸς βουλεύεται ποιῆσαι· τὸν δὲ ἴδιον Λόγον ἐξ αὐτοῦ φύσει γινώσκοντες οὐ προβουλεύονται.— S. Athan. contra Arian. Orat. iii. s. 61. See also s. 59. Not that the generation of the Word is without the eternal and ineffable consent of the Father, but it is not an act of will in the sense of determination.

† “Semper gignit Pater, et semper nascitur Filius.”—S. August. Ep. 238, s. 24. See also S. Athan. contra Arian. Or. i. s. 14, quoted in note, p. 95, post.

have employed the word *substantia*, or "substance," to signify the essence, existence, or being of God, or, as we should say, the Godhead, or Divine nature.

The admission of the words, "one substance with the Father," became the last topic of contention with the Arian heretics; in fact, they proved to be the test which finally separated between the true believers and those who denied the proper Divine nature of our Lord. In the controversies of those times there were persons, affecting to deny the error of Arius, and, perhaps, imagining they were clear of it, who admitted in word that the Lord was "God of God, Light of Light, very God of very God, begotten, not made," and yet hesitated to affirm that the Godhead of the Father and of the Son was one and the same. At one time they objected to the use of the word "substance," as not being applied in Scripture to God, a ready weapon, at all times employed by those whose perverse contradictions render necessary the explanation of truth, as delivered in holy Scripture. At another time they contended that the substance of the Son was like unto the substance of the Father, but not the same. All the other terms and expressions employed in the Nicene Creed to explain the truth of the Divine nature of the Lord, which we have been engaged in considering, may be found in one or other of the ten or eleven creeds which were set forth by the various councils assembled between the period of the Council of Nice and that of the Council of Constantinople, and of which St. Athanasius gives us the substance in his "Epistle on the Councils of Ariminum and Seleucia." In these creeds the terms were varied, as the Arians felt themselves more or less powerful at the time. In all of them we find orthodox expressions (such as "Son of God," "Only-begotten," "God from God," and even "Perfect from Perfect," and "Whole from Whole"), but the term "substance" is either omitted altogether, or is limited to the statement that the Son was begotten "of the substance of the Father," or was "like in substance." Such is the subtlety of heresy; the expressions which approached the nearest to the truth will be found equivocal and capable of being explained away;

they were employed for the purpose of inducing true believers to acquiesce in setting aside the Nicene Creed, or of shielding those who held Arian opinions, and enabling them to adhere to the forms of faith which the Church was supposed to recognise. To most of these creeds Arians assented, and the acts of the various councils, agreeing to or sanctioning them, were considered by the true believers as so many defeats, and by the Arians as so many triumphs. The history therefore of this controversy proves that the words, "of one substance with the Father," are necessary to rebut the Arian heresy, and to declare the true Divine nature of the Son of God, which they most unequivocally do.

By these words, therefore, we affix the clear, unequivocal sense to all that has gone before concerning the Divine nature of Christ, and we assert His proper divinity, and, also, the absolute oneness of the Godhead.

We assert His proper divinity; for if the Father be God, He who is of one substance with the Father is God.

But we also assert the perfect oneness of the Godhead. He is not merely "of the substance," that is to say, taking part of, or participating in, the same substance. A human son is of the substance of his father, derived to him partitively and by propagation, by division of his father's substance; but he is not one in substance with his father, that is to say, he is not the same identical man as his father. Because that which goes to make up the essence or being of man is limited, and is capable of extension, expansion or propagation, and division; and, being thus generated by propagation and division, many men partake in the one substance of man, but the substance of each man is not the substance of any other man. One man's mind is not the same identically with another man's mind; nor is the flesh of one man the same with that of another. They are all of the same substance, but are not the same identical portion of that substance; and each man is not only a different person, but is also a distinct and different man from every other man. But God is infinite, and is incapable of limitation, extension, and division; and, therefore, He that is of the substance of God,

and is in all things like to God, is, if the word "substance" be used in a proper sense, of the same identical substance, whole and entire. Therefore it is that the denial or rejection of the expression "of one substance with the Father," and the substitution for it of the expression "of the substance," or "like in substance," or "like in all things to the Father," amount either to a denial of the divinity of our Lord, or else to a denial of the perfect oneness of God, and an assertion of the existence of two Gods. "I and my John xvii. 30. Father are *One*," said the Lord; and again the Scripture saith, "There are three which bear record in heaven, the John v. 7. Father, the Word, and the Holy Ghost: and these three are *One*." The Son is therefore of one substance, essence, and being with the Father. He is not another God; He is the same one God, receiving from the Father by perpetual generation, in His personal subsistence, the one substance, essence, and being of Godhead, whole and entire, and not by division or partition. All other generation is in fact imperfect—this is perfect and divine.*

"By whom all things were made."

We have already taken occasion to point out the distinct attribution of the work of creation to God the Father and to God the Son. Of the Father we say, that He is the **Maker** of all things; of the Son, that by Him all things were made. By employing these different forms of expression we do not mean to deny to the Son the names "Creator and Maker," but we attribute them to the Son in the same way as we attribute to Him the Divine nature; namely, in the sense that all things which He doeth, He receiveth of the Father to do. He is the Word of God, See Note, p. 88. and "by the Word of the Lord were the heavens made." Ps. xxxiii. 6; Jo. i. 3; Heb. xl. 3. He is the power and wisdom of God, present with Him before His works of old, and "by wisdom the heavens were made" Ps. cxxxvi. 5. and "the earth was founded." But He is a person, and not an attribute, nor a mere instrument; He is God, and Lord; Prov. iii. 19. and thus, of His own will, He made the earth and the

* Ἀθεώων μιν γὰρ ἴδον τὸ ἐν χρόνῳ γενεῖν, διὰ τὸ ἀπειλὴς τῆς φύσεως· Θεοῦ δὲ αἰδον τὸ γέννημα, διὰ τὸ εἶναι τίλιον τῆς φύσεως.—Athan. contra Arian. Orat. i. s. 14.

heavens. The Creator and Maker of all things is God; the Son is God, of God. There is, therefore, a perfect analogy between the respective names given to the Father and to the Son, and the manner in which the work of creation is attributed to them, "There is One God the Father, and One Lord Jesus Christ;" "We believe in God the Father, Maker of heaven and earth;" "And in one Lord Jesus Christ, by whom all things were made." The one is no more a denial of the proper Godhead of the Son than the other is a denial of His being the Creator and Maker of all things.

"Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN."

We now pass to the mystery of the incarnation, and herein we have three propositions presented to us.

1. He that dwelt in heaven in the bosom of the Father, of His own will and of His own love came down from heaven, to fulfil the purpose and love of the Father. He came down, first of all, "for us men," because He loved us; and next, He came down "for our salvation," that He might fulfil the work necessary to effect it. And all that He did, both in becoming incarnate and after He was made man, was not only in fulfilment of the will of the Father, but was of His own proper will. He took flesh; He abode in flesh; He lived a man; He died, not by His own act, but yet "He laid down His life of Himself."

John x. 18.

2. "He was incarnate;" and as, in the last clause, His active will was implied, so in this is set forth the mode wherein the work was fulfilled. It is not only true that He took flesh: it is also true that He *was made* flesh. God prepared a body for Him; by the Holy Ghost the substance of human flesh and blood, the rudiment of a body, was separated, formed, and quickened; and the Word became incarnate. The flesh and blood which He took was separated from the substance of His mother the Blessed Virgin. It was not now created for Him: it was a portion of that matter which had been created and made in the beginning

by Him who now assumed it: it was a portion of that one flesh and blood of man, continued through the operation of the vital principle in successive men and women from Adam and Eve, through Noah, and Abraham, and David, down to the Blessed Virgin. And we believe that the living Man-child thus produced was conceived or brought into form and being, not in the ordinary course of nature, but by the supernatural operation of the Holy Ghost; as it is expressed in the Apostles' Creed, "He was conceived by the Holy Ghost, born of the Virgin Mary."

3. "And was made MAN." These words express a further idea than that the Lord took flesh. It establishes His real and proper manhood. He became, or was made, Man. The idea of a Divine Person taking to himself a human body as the vehicle of speaking or acting, was no new thing; it is the human, perhaps the diabolical, perversion of what had been revealed in the earliest ages of the world concerning the great purpose of God in Christ. But that God should become Man, it had not entered into the heart to conceive, until the Word of God was made flesh, and dwelt among us.

God is unchangeable. The Divine essence eternally subsists in the Father, and in the Son, and in the Holy Ghost. Each of the three Persons is God, and in His Divine subsistence, and in all that is proper thereto, is absolutely unchangeable. All change is external to the essential being of God. There is no change, and there can be no change, in the mode of the Divine subsistence, either in the Father, or in the Son, or in the Holy Ghost. Each one is in Himself always the same. This, therefore, is the astounding mystery which we believe, and are assured of, upon the witness and revelation of God Himself; but which, as to the mode of its accomplishment is as much beyond our comprehension as His own being. The Infinite remaining Infinite, subsisting Infinite, for He cannot change, takes manhood into Himself, and, being made Man, subsists in limitation. The Creator of all things out of nothing, abiding without change in His infinitude, passes into limitation, and becomes a creature.

These words, "God was made Man," are perhaps of all others those which call for implicit acquiescence and the renunciation of curiosity and inquisitive reasoning. They demand, indeed, that we should keep silence, and wonder and adore. They enunciate a fact which is the very foundation and keystone of our faith, and of all the dealings of God with man. Any error here will run like a subtle poison through the whole compass of our thoughts about God and His dealings with man. Upon the accuracy of our conceptions on this point depend all right apprehensions, all true and accurate thoughts concerning the Church, the sacraments of the Church, the mode wherein God's grace is ministered unto us, and the future condition of ourselves and of all created things in the world to come.

Creed of St.
Athanasius.

"The right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;" "perfect God, and perfect Man;" "yet not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking of the manhood into God." Therefore it is, that our Creed, before proceeding to the manhood of Christ, establishes with such care His Divine nature; and now enters with such minuteness into the particulars of His incarnation, of the verity of His manhood, and of the truth and reality of His acts as Man. Having become Man, He has not ceased to be God, nor parted with, nor ceased to abide in, all that belongs essentially to God. If there were any alteration in the mode of His personal subsistence as God, it must follow, either that He had ceased to be God, or that God would be capable of change. The fact that abiding God He has become Man, is clearly revealed and undoubtingly believed by us. How this should be, is, as we have said, beyond our comprehension. But, this being once admitted, we must equally admit that henceforth the same Divine Person is infinite and finite; always omniscient, and yet attaining knowledge by degrees, and ever acquiring it; every where present, and yet limited to the compass of a human body: for all these statements, however apparently opposed to each other, amount to no more than this, that He is perfect God and perfect Man; that, in His

person, the Godhead hath not been converted into manhood, but manhood hath been assumed into God; and that He is One Christ, not by confusion of substance, but by unity of person.

Well may we, in reciting these words, bow down our heads in silent adoration, and pause for a while to contemplate the unfathomable mystery of the man Adonai-Jehovah*—Emanuel, God with us.

We believe, therefore, that the Son of God became very Man of the substance of His mother, the Blessed Virgin Mary, and, as Man, possesses all the affections and sympathies which are common to men. He took part of flesh and blood, that, through death, He might deliver us. He took on Him the seed of Abraham, and in all things was made like unto His brethren, that He might be a merciful and faithful High-Priest; and, having suffered being tempted, He is able to succour them that are tempted. And this is the ground of our confidence before God, that, although Christ be very God, yet He hath become capable, through the manhood which He hath assumed, of suffering pain and undergoing death; and that, being God and Man, He is the very Mediator between God and man. He became Man for our *salvation*; and therefore, having died for our sins, He remains Man for ever, and hath obtained an unchangeable priesthood after the power of an endless life, whereby He is able to *save* to the uttermost those who come to God by Him.

Heb. ii. 14,
16-18.

Heb. vii. 16,
24, 25.

“And was crucified also for us under Pontius Pilate, He suffered, and was buried.”

It is impossible in the English language, without a periphrasis, to give each clause of the creed that direct application to the subject of it, which is conveyed in the language in which it was originally written. It is well, therefore, for us to remember that it is that same person, the very Son of God (whose Divine nature hath been so fully declared), who was incarnate, who was made Man, and

* “Is this the manner of the Man Adonai-Jehovah?” (2 Sam. vii. 19, Hebr.)

of whom it is now said, that He was crucified under Pontius Pilate. We affirm that it was the very body of God incarnate, and none other, which was nailed to the Cross, that in this body He suffered as any other man would suffer, and that this body deprived of life was laid in the grave. There are some particulars to be added under each of these heads.

“Crucified under Pontius Pilate.” He suffered a Roman punishment under a condemnation pronounced by a Roman judge. Stoning was the punishment ordained under the Law for blasphemy, and inflicted by Jews upon Jews; but His own nation esteemed this infliction too good for Him; and so they contrive that, upon an alleged crime of treason against the Roman government, He should suffer the punishment of a rebellious slave, namely, that of crucifixion, which the Romans themselves would not permit to be inflicted on their own citizens. Thus did He fulfil the types of the Law, and the prophecies concerning Him. He was carried without the gate as an accursed thing, disowned both by Romans and by Jews: He suffered an ignominy which the Jews themselves never offered to the living body of a convicted blasphemer; for it was not until after death that, in obedience to the Law, as interpreted by the priests, they permitted the bodies of malefactors to be hung.

“He suffered.” He not merely underwent the form or appearance of cruel treatment; nor was His death merely a ceasing of animal life. His human nature possessing all the properties of ours, for it was ours, He suffered pain in the members of His body, not now to speak of the agonies of His mind, just as any other man exposed to the like torments would have suffered. In this we perceive part of the incomprehensible mystery of God incarnate. He was very God, and as such incapable of suffering; yet very Man, and in that human body enduring agony. “When the flesh suffered,” saith St. Athanasius, “the Word was not external to it:” and yet, as he also says, “the Word was not affected with hurt,” οὐδεν ἐβλαπτετο.

“And was buried.” We thus declare our faith that His body was verily deprived of life; and, but for the super-

Contra
Arian. Orat.
iii. s. 32.

Id. s. 31.

natural operation of God, would have been resolved into its constituent elements. It was returned to the dust; and there lay, as the seed of a new creation, which was to spring forth from His grave. "He was cut off out of the land of the living," He was hidden in the earth. By a remarkable interposition of the providence of God, the prophecies were fulfilled which spoke of His burial, for burial was not ordinarily granted by the Roman law to those who were crucified, and in this case the Jews themselves, who had delivered Him to death, appear to have acquiesced in it, and, by the part they took in it, were the means of furnishing additional evidence both of His death and also of His subsequent resurrection.

"And the third day He rose again according to the Scriptures."

That He "rose again according to the Scriptures" is declared by St. Paul, in his Epistle to the Corinthians, not only to be a part of the Gospel which he preached, but, so to speak, its very essence; for "if Christ be not raised, your faith is vain; ye are yet in your sins;" or, as he expresses it in the Epistle to the Romans, "Christ was raised again for our justification."

We believe, then, in the Resurrection of Christ; and the importance of this fact, as respects the office which He bore and the work He came to fulfil, is most obvious. It was essential to the accomplishment of the prophecies concerning Him; it proved Him to be the Messiah; it proved the acceptance of His sacrifice on our behalf, and that the work of reconciliation for iniquity had been accomplished.

"He rose again;" that is to say, the self-same body, which was laid in the grave, was now quickened again and reunited to the soul; and the same man, the same body reunited to the soul, in the same Divine personality, was raised again from the grave.

But our faith is not only that Christ is risen from the dead, but that "He is become the first-fruits of them that slept;" that "He is the beginning, the first-born from the dead." This glorious truth becomes an element in our con-

Isa. liii. 8.

1 Cor. xv. 17.

Rom. iv. 25.

1 Cor. xv. 20.

Col. i. 18.

Rev. i. 5.

fession, that "He rose again from the dead;" and thus prepares the way to the testimony which follows, that "He ascended into heaven." For He is not the first, who being dead or buried, has been recalled to life. Through the ministry of the prophets Elijah and Elisha, life was restored to several who were dead; not to mention the instance of him who was quickened again by merely touching the decayed bones of Elisha. The Lord Himself, in like manner, raised several, especially Lazarus, who had been laid in the grave four days. But all these were restored to their former life, subject to all its conditions of decay, mortality, and corruption. But He being "raised from the dead, dieth no more." His body was raised, and restored to life, under totally different conditions from those to which He was previously subject. His body was no longer liable to corruption. It was buried in the earth, a natural body, in corruption, dishonour, and weakness; the same body was raised, a spiritual body, in incorruption, glory, and power.

This it is which gives the distinguishing character to our faith concerning the resurrection of the Lord. It is not merely a fact in His history, shewing the dealing of God with Him personally; but His resurrection is our "justification;" it brings in "everlasting righteousness." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Through His death, burial, and resurrection, He became the plant which produces as its fruits all who have part with Him in the resurrection of glory, of which fruits He was Himself the "first-fruits."

Rom. iv. 17.

Dan. ix. 24.

Isa. xlii. 24.

John xii. 24.

1 Cor. xv. 50.

"Flesh and blood cannot inherit the kingdom of God;" but upon His resurrection from the dead, He received His body under such conditions, that it was now fitted to be the Tabernacle in which the heavenly glory should reside, and from which, as from its source, the same heavenly glory shall be derived unto all who shall rise to everlasting life.

Our faith, therefore, concerning the resurrection of Christ from the dead is, that He was raised in such a body as

enabled Him to receive the inheritance of the kingdom of glory, and to become "the Author of eternal salvation unto all them that obey Him." Heb. v. 9.

"And ascended into heaven, and sitteth on the right hand of the Father."

We may almost venture to call it a consequence of our faith in the resurrection of the Lord, as we have explained it, that we should believe that He ascended into heaven, and is seated on the right hand of God. Being raised by the power of a new and endless life, He was thus, as man, capable of entering into the presence of God, and of receiving in His human body that glory which He had with the Father before the world was. In that body we believe that He hath sat down on the right hand of God in the glory of the Father, awaiting the time when the number of those whom the Father hath given Him shall have been accomplished, and they shall receive at His hands the glory which the Father hath given unto Him.

The figure which is presented to us in these words is that of a throne, on which God is conceived to be seated in the glory of His majesty, dwelling in light unapproachable, and invisible to the eye of flesh. On that throne the Father hath placed the Son at His own right hand, in glory and power; and there the Son in His human body is seated. This is the figure, under which we declare our faith in the following particulars.

First, That although God be every where present, (which omnipresence is equally true of the Father, and of the Son, and of the Holy Ghost,) yet there is within the bounds of creation a locality in space where God the Father, in an especial manner, dwells; and there is no reason to doubt that in that abode His presence is in some special manner manifested, so that He becomes the object of direct acts of adoration and worship.

Secondly, It is certain, that in that locality the God-man Christ Jesus is visibly present in His human body; and, in relation to that special presence of God, manifestly exalted to the highest degree of glory, blessedness, and power, the

object of adoration, with the Father, to those spiritual beings who are admitted to that glorious abode.

Thirdly, We understand and express by the words, "Sitteth on the right hand of the Father," that God, in exalting the Son of Man to His own presence, and investing Him with glory and honour, hath declared Him to be the Son of God with power, hath given Him to be both Lord and Christ, hath committed all authority, dominion, and judgment, into His hands, and hath given Him, the Man Christ Jesus, to administer the same to all creatures.

"And He shall come again with glory to judge both the quick and the dead."

Zech. xiv. 4.

Matt. xxv.
31, 32.

Rev. xix. 11-19.

First, "He shall come again." He shall leave that place where He now sitteth at the right hand of God, and shall come down again to this earth. The coming of the Lord to this earth is plainly declared in many parts of Scripture, but several and distinct events are referred to. It is said in one place, "His feet shall stand upon the Mount of Olives." And again, "The Son of Man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." And, again, in the Apocalypse, He is described as coming out of heaven, followed by the armies of heaven, and making war against the beast, and the kings of the earth, and their armies. But that which is spoken of in this passage of the Creed, although in its full and large interpretation it may embrace all these events, refers not to the judgments upon the nations of the earth, nor of acts fulfilled towards any particular nation, but to that general judgment upon all men, which is to be the consummation of all things.

2 Cor. v. 10.

Rom. viii. 1.

1 John i. 9.

Secondly, He shall "judge both the quick and the dead." "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And although "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," and "if we confess our sins, God is

faithful and just to forgive us our sins;" yet all the faithful, as well as those who die impenitent and rejecting the grace of salvation, and those also who never heard of God's grace, must every one of them appear to render their account. The things done in the body shall be exactly weighed; not one of them shall be overlooked or passed by in the award of eternal retribution; and in perfect consistency, both with His mercy and forgiveness, and with His justice also, God "will render to every man according to his deeds;" judgment and wrath to the unjust and impenitent, and glory, and honour, and peace, to every man that worketh good. Rom. III. 6-10.

Thirdly, This judgment shall pass upon both "the quick and the dead." The race of man shall not, if that were possible, die out. The day of judgment shall come while the earth is yet inhabited. With respect to the righteous, "we shall not all sleep, but we shall all be changed;" and with respect to the wicked and impenitent, they also shall not all die; there are those who shall pass to the bar of judgment without tasting of the death of the body, who shall experience at once both the first and the second death, and the worm which shall feed upon them shall not be the grave-worm, but "the worm which dieth not." We believe, therefore, and in these words express our faith, that "all things shall not continue as they were from the beginning of the creation;" that the course of this world shall be arrested in some part or other of its career; and that the last great Day of the Lord shall come upon a generation, which shall not be suffered to pass away into the grave. All that dwell upon the earth,—both those in the vigour of their age, and old men, and little infants,—and those also who are in their graves,—all shall be called, together and at once, to leave this world, and to pass into the eternal state of life or of death. 2 Pet. III. 4.

"Of whose kingdom there shall be no end."

The kingdom of our Lord is spoken of in holy Scripture in more senses than one. He is in one place said to have a kingdom which shall not be unlimited in its duration, concerning which it is said, "Then cometh the end," 1 Cor. XV. 24, 25.

Luke i. 33.
Rev. xi. 15.
Pa. cxlv. 13.
Dan. ii. 44;
vii. 14, 18, 27.

Isa. ix. 6, 7.
Luke i. 33.

when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power: for He must reign, till He hath put all enemies under His feet." But the kingdom which is here spoken of is one that shall never end. "The Lord shall reign for ever and ever." "His kingdom is an everlasting kingdom, and His dominion endureth throughout all generations." It is therefore certain that His delivering up the kingdom unto the Father, that God may be all in all, shall by no means hinder that "of the increase of His government there shall be no end." The kingdom which shall thus be delivered up is, no doubt, a dispensation ordained by God, for the express end of eliminating from the redeemed creation all that opposes itself to His will and to the perfect blessedness of His creatures. And so far from affecting the authority or the permanence of that eternal dominion which God hath bestowed upon His Christ, we believe that when that dispensation shall have passed away, and God shall be all in all, the Divine glory shall on that account shine forth more brightly from the countenance of the Lord, and the Divine rule shall be administered by Him with increased display of authority and majesty.

"I believe in the Holy Ghost, the Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets."

"I believe in the Holy Ghost." By these words we declare our faith that, besides the Father and the Son, there is one other Divine Person, the Spirit, or Breath, or Life, of God, therefore called the Holy Ghost or Holy Spirit. The assertion that the Son is the Word and Wisdom of God is no denial that God is personally omniscient and all-wise. The assertion that the Third Person in the blessed Trinity is the Spirit or Life of God is no denial that God is personally a spirit, and hath personally life in Himself. So again, the assertion that God is omniscient is no contradiction of our faith that He who is the Word and Wisdom of God subsists personally, and is very God. And, in like manner,

the assertion that God is a spirit in no way contradicts the truth that the Spirit of God is a Divine Person, very God.

"The Lord," or, as is the meaning of the original, He that is Lord, or hath lordship. For as we admit both the Father and the Son to be severally God and Lord, so also we believe the Holy Ghost to be both God and Lord. He is the Spirit of God; He is also the Spirit of Christ, received by Christ of the Father after His ascension. Yet Acts ii. 33. He is a Divine person standing in the integrity of His distinct personality and in His proper lordship, and to Him as a person we owe submission, homage, and obedience. The spiritual gifts bestowed upon the Church are called, in the Epistle to the Hebrews, distributions or dividings, *μερισμοὺς*, Heb. ii. 4. of the Holy Ghost Himself, and in the Epistle to the Corinthians they are described as "the manifestation of the Spirit given to every man to profit withal." But His lordship and personality are expressly declared in respect of those same gifts; for "all these worketh that one and the self-same Spirit, dividing to every man severally as He will." As He will, saith the Apostle, not as He is enjoined; dividing to others, not merely divided among others; acting upon the determination of His own will, not acted upon merely at the will of others.*

"The Giver of Life," or, as the original expresses it, "He that causeth life," "maketh to live," or "quickeneth." From Him, and by His operation, in the order of the Divine economy, all life and existence proceed. By Him angels are made spirits. By Him animal and vegetable life exists. By Him material substances receive organisation and form; "the Spirit of God moved upon the face of the waters," Gen. i. 2. when as yet all matter was formless and void. And by Him even brute, inert matter was brought out of nothing into being; "God sendeth forth His Spirit, and they are created." Ps. civ. 30. But He is, moreover, the Author of regenerate life to those who are chosen and adopted of the Father, for they are "born of the Spirit," and by the "One Spirit they are all" John iii. 5, 6, 8.

1 Cor. xii. 13.

* Καθὼς βούλεται, φησὶν, οὐ καθὼς προσκατετίται· διαίρουσιν, οὐ διαίρουμένην αὐτήν· οὐκ αἰθνητὴ ὑπολαμβάνουσιν.—S. Chrys. de S. Pentec. Hom. ii. s. 1.

baptized into one body," and are made partakers of the Divine nature.

"Who proceedeth from the Father and the Son." In these words we express our faith in the true and proper divinity of the Holy Ghost, that He is God of God, but by way of procession, and not of generation. For as we have seen that it is impossible that there can be two sons of God by eternal generation, and as we have already acknowledged that Jesus Christ is the only-begotten Son of God, it follows that the procession of the Holy Ghost from God does not give rise to any relation between the Father and the Holy Ghost of paternity and sonship. What this mode of derivation, called procession, really implies in the inscrutable actings of God and His internal operations, is far above our comprehension, as much so as the eternal generation of the Son; but, for the reasons already given, we may be sure that the generation of the Son and the procession of the Holy Ghost are two totally distinct and different modes, by which the Son and the Holy Ghost respectively receive their personal subsistence.* For, otherwise, there would be either two sons or two spirits of God—two whose personal modes of subsistence would be one and the same, although known under two different names.

We further declare, in this clause, the procession of the Holy Ghost "from the Father and from the Son." We believe the Holy Ghost to be God; we also believe that "God is one." We are therefore irresistibly led to the conclusion that the Holy Ghost derives His Godhead from the Father. And as this is not by generation, and does not involve the relation of paternity and sonship; therefore believing that the Son is true and very God, one God with the Father, we believe that the Holy Ghost proceedeth "from the Father, and from the Son." For the substance or Godhead of the Father and of the Son and of the Holy

* *Queris à me, si de substantiâ Patris est Filius, de substantiâ Patris est etiam Spiritus Sanctus, cur unus Filius sit, et alius non sit Filius? Ecce respondeo, Sive capias, sive non capias: De Patre est Filius, de Patre est Spiritus Sanctus; sed ille genitus est, iste procedens.*—S. August. contra Maximin. lib. ii. c. xiv. s. 1.

Ghost is all one, which substance is imparted whole and entire by eternal generation from the Father to the Son, excluding the idea of another or second generation. We cannot, therefore, but come to this further conclusion, that as the Holy Ghost proceedeth from the Father, so also He proceedeth from the Son; or, rather, *because* the Holy Ghost proceedeth from the Father, *therefore* He proceedeth from the Son. But we do not believe, on the contrary we utterly deny, that there are two origins or sources of the Divine Nature: we assert that there is one only, the Father. To suppose that the Holy Ghost derived His substance from the Son as from a separate source or origin of Godhead, is utterly at variance with the truth concerning the Divine relations of the Father and of the Son. It would follow that the Godhead of the Son was different from the Godhead of the Father—it would suppose *two* Gods. We believe that the Father is alone (as the ancient Fathers expressed it) the fountain of Godhead, and that the Holy Ghost proceedeth from the Son, *because* He proceedeth from the Father.

Our immediate object has been to explain and interpret the words of the Creed; but this could scarcely be attained in this place without adverting to the controversy between the Eastern and Western Churches on the subject of the addition to the Creed of the words, “and of the Son.” Besides, it is noticed in our Prayer-book, and would therefore call for our attention sooner or later.

It is quite obvious that the assertion, “the Holy Ghost proceedeth from the Father,” sufficiently declares the true Godhead of the Holy Ghost. This truth derives no additional force from the words, “and from the Son.” The words added infer the true Divinity rather of the Son than of the Holy Ghost; they also infer, in the words of the Athanasian Creed, that “the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one.”

The principal objections to the addition in question are shortly these:—1st, That it is an unauthorised addition to the Creed, as drawn up at the Council of Constantinople. 2d, That the Creed, as originally drawn up, adheres to the letter of Scripture, referring principally to the passage in

John xv. 26. St. John's Gospel, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father," &c.: whereas these words are an addition not only to the Creed, but to the letter of Scripture. 3d, That it is contrary to the orthodox doctrine of the Trinity to introduce two principles or origins of Godhead.

With respect to the first of these objections, it must be admitted that the Eastern Church would not be justly liable to censure nor to imputation of heresy, were it merely that they are adhering to a creed set forth by a general council. On the other hand, there is no reason nor law that the only confessions of faith to be used in particular churches shall be those which have been approved in general councils. The introduction of a creed must be justified by the merits of the creed itself, by its strict conformity to the one faith of the Church, and by the circumstances under which it was introduced: otherwise the Apostles' Creed and the Athanasian Creed would be excluded, for neither of them has been actually set forth as the faith of the Church by any general council.

John xv. 26. As to the second objection, it is true that the Constantinopolitan Creed coincides in the letter with the text of holy Scripture: but it is open to question whether the very passage adduced does not justify the addition, "the Comforter, whom *I* will send unto you from the Father." Beyond doubt, and without controversy, the Holy Ghost proceedeth from the Father, and proceedeth from Him as the head and source of Godhead; but it is equally admitted, by all true believers, that, before the Incarnation, the Holy Ghost was the Spirit of the Son as well as the Spirit of the Father; and in this passage we find our Lord promising that He will send the Comforter from the Father. It is difficult to conceive a more distinct affirmation than is contained in this passage of that which we have stated to be the doctrine of the Creed, the procession of the Holy Ghost from the Son, not as from the original fountain of Godhead, but by reason that all that the Father hath is the Son's.

This same argument applies to the third objection. If,

indeed, the assertion, that the Holy Ghost proceeds from the Son, implied a double origin of Godhead, then it would be contrary to the truth; but if it merely implies, or rather is implied by, the perfect sameness of the Divine Essence or Godhead of the Father and of the Son, and is a consequence directly following from that truth, then it does not imply a double origin of Godhead, and it does set forth a great fact.]

On both sides of this question it ought to be allowed that, on the one hand, the Eastern Church does not intend to deny the perfect Divinity of the Lord, nor that the Holy Ghost is the Spirit of the Son, and is sent by Him; and that, on the other hand, the Western Church does not intend to deny that there is one sole origin or monarchy (as it has been called) in the Blessed Trinity, and that the same is in the Person of the Father.

The Council of Constantinople added the clauses declaring the faith concerning the essence and attributes of the Holy Ghost, in order to exclude the heresy of the Semi-Arians or Pneumatomachi, who at this time subscribed to the terms of the Nicene Creed, that the Father and the Son were "of one substance;" but denied this of the Holy Ghost, asserting Him to be a creature, and made by the Son. All, therefore, which was necessary for their purpose in asserting the true Divinity of the Holy Ghost is sufficiently expressed by the words of Scripture, "who proceedeth from the Father;" and it would not only have been superfluous, but opposed to the special object they had in view, if they had added to the scriptural expression. The very error to be counteracted was that of degrading the Holy Ghost. The addition in question (as we have seen in the short account of the history of the Creed) was first inserted to oppose the exactly opposite error, namely, the Sabellian heresy adopted by the Priscillianists; and although the addition was objected to by the Eastern Church, yet so little, at a subsequent period, did Pope Leo III. conceive that it was opposed by them on any heretical ground, that he himself declared the addition uncalled for. It is unnecessary further to pursue these remarks, or to inquire whether opposition proceeded from apprehension of error,

Socrat. Hist.
Eccles. iii. 25,
and iv. 12;
and Co. Con-
stant. Labb.
Tom. ii. p.
911, &c.

See p. 84,
ante.

See p. 85,
ante.

regard to the authority of general councils, or a proper jealousy of undue power in Rome; or whether these motives have been the pretext for exercising a spirit of unworthy rivalry and schism; or in what proportion pure and impure motives may have been combined, in defending or in opposing this addition. All these are questions which can only tend to further disunion, and may well be passed by.

“Who with the Father and the Son together is worshipped and glorified.” These words follow as a consequence from the truth that the Holy Ghost is both God and Lord. They express, 1st, That, in all the acts by which we offer worship and glory to God, the Holy Ghost is included with the Father and the Son; and, 2d, That as we address prayer and praise not only to the Father, but to the Son, so also it is in accordance with the right faith to address them to the Holy Ghost. It is true that, according to the order of the Divine economy, prayer to God is made unto the Father, through the Son, and in the Holy Ghost; and only through the Son, and in the grace and power of the Holy Ghost, can prayer be made acceptably to God. But as the Persons in the Blessed Trinity are each by Himself God and Lord, so unto each may prayer be made, and praise and glory ascribed.

“Who spake by the Prophets.” By these words we deny the error of those who asserted, according to Origen, that “the Holy Spirit, who was in the Prophets, was other than He who was in the Apostles of the Lord.” It is the same Holy Ghost, the Eternal Spirit of God, who moved upon the void and formless earth in the beginning—who inspired the patriarchs and holy men of God before the Incarnation—who descended upon the Blessed Virgin for the conception of her child—who lighted upon Christ, when He came up from the waters of Jordan—who is the gift of God, received by the Lord according to the promise of the Father, when He rose from the dead and ascended to the right hand of the Majesty on high—who was sent down by Christ upon the Apostles, and upon the Church, on the day of Pentecost—and who abideth ever in the Church as His

Orig. in Tit.
tom. iv. 696.

temple. The Holy Spirit in the former dispensations is the same with the Comforter in the present.

S. Athan.
contra Arian.
Orat. iv. s.
29.

"And I believe one Holy, Catholic, and Apostolic Church."

The Church is that mystical and spiritual body which the Lord, since He ascended to the right hand of the Father and received the Holy Ghost, has been assuming unto Himself: it consists of all the elect of God, who by the Holy Ghost are made partakers through regeneration of the Divine nature, and of a new and spiritual life derived from Christ; and who, being thus quickened, are by the same Holy Ghost knit into the Body mystical of Christ, and made to drink into one Spirit.

"One." In the first place, we believe that the Church is One, to the exclusion of all other bodies pretending to the name. There is one only Church; and this Church, although comprising many parts or members, we believe to be one whole, a perfect unity. Our faith in the unity of the Church, in both these senses, follows from our faith in the Church, as above defined; for, if it be the collection of all those united to Christ the Head and regenerated by receiving of His life, and of none others, then it is manifest that there can be only one such Body, and that that Body must be "One."

In the next place, we believe that the Church is One in respect of its origin and continuance; because, having been brought into existence by the descent on Pentecost of the Holy Ghost upon the disciples, making them partakers of the life and of the Spirit of Christ, it has been continued by successive additions of disciples, who, through sacraments ordained in the Church, are also made partakers of the same life and Spirit: so that the Church is one body, which has continued from the day of Pentecost, and shall continue for ever.

In a third point of view, we believe the Church to be One as to its constitution, both internal and external. The Church has received from God one life, which works through the means of one and the same organization, devised in infinite wisdom at the first, and never to be changed.

Internally, the mind and will of Christ are by the Holy Ghost imparted unto every member of His Body, so that Christ is present in him to will and to do according to the good pleasure of God, whether in his actions as a man, or in the fulfilling of his duties as a minister of God. And this internal communion between Christ and the members of His Body is ever subsisting and in action as on God's part, and as respects His gift; and if it be not consciously accepted and acted upon by each individual, it is because the individual resists the Holy Spirit by unbelief, alienation of heart, and aberration of will; and thus presents in himself the impediment and obstacle to the Divine operation which ensures this communion.

Externally, the government and discipline of the Church, and its action in the world, proceed from the Lord Jesus Christ, and are carried on by Him through organized means and certain fixed and visible instruments. The Church is one polity, with fixed institutions and offices, which are ordained by God, are perfectly adapted to their end, and are incapable of being changed. The means by which the Lord began to work are those by which He will complete and perfect His work: for the Church is one and the same, united and bound together under the same offices for government and discipline, for guidance, for pastoral care, for dispensation of the grace and blessing of God. If the Christian community fail to express the one mind of God, as a community, or in any of its parts, we may be sure that the organization of life is interfered with, and the machinery is out of order. If, on the other hand, the organization be disordered, and its action imperfect, we may be sure that there will be a failure in the visible unity of the body, that the purpose of God will be delayed, and that the special ministry of the Church in the midst of the world will be impeded; until the complete organization is restored, and the Church is seen to be one united body, the same in manifestation through her proper organs, as at the beginning. However, at any given time, the unity of the Church may appear to be infringed upon, and its ordinances curtailed, it follows, from our belief in the Church as the body of Christ,

that sooner or later that perfect unity, which ever subsists, must be brought again into manifestation before the eyes of men; and those ordinances and gifts which are ever in Christ, as the head of His Church, must be put forth again, be restored to their perfect exercise, and attain with the Church itself their full growth and developement.

Lastly, we believe that the Church is One in respect of its faith. It is "the pillar and ground of the truth." By the presence of Christ, and the anointing of the Holy Ghost, the Church holds internally all truth as a sacred possession and deposit; and externally, through the harmonious operation of all the ordinances and ministries of God, it ascertains and expounds the one true faith. 1 Tim. iii. 15.

"Holy." We believe that the Church is Holy. 1st. Because the members of the Church are regenerated by the Holy Ghost, the Spirit of life from the Father and the Son, who creates them anew in the image of God; that, being dead to sin and alive unto holiness, they may abound in all those good works which God hath afore ordained that they should walk in them; and may bring forth the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23. 2dly. Because the Church is the Temple of the Holy Ghost, which is in them, and dwells in them, and works in them His several gifts, "dividing to every man severally as He will; to one the word of wisdom, to another the word of knowledge, faith, healings, miracles, prophecy, discerning of spirits, kinds of tongues, the interpretation of tongues. 1 Cor. xii. 8-11. 3dly. Because the Church is a royal priesthood, and a holy nation, consecrated, sanctified, and set apart in Christ, for the fulfilling of the eternal purpose and will of God throughout all ages.

"Catholic." We believe the Church to be Catholic. 1st. Because, whosoever is a child of God and a member of Christ, and one in whom is the Life of Christ, him, wherever he may be, the Church owns and embraces with maternal love. The Church is Catholic, for it comprehends all baptized men, and all congregations or particular churches into which they are gathered or collected. 2d. It is Catholic, because it is God's gift to all His creatures,

never to be recalled. There is but one Church, and the mission given to that Church extends to the whole world. "Go ye into all the world, and preach the Gospel unto every creature." "Their line is gone out through all the earth, and their words to the end of the world." And as the mission of the Church is unto all, so it contains every remedy for every possible evil, and every blessing which can be enjoyed. It is Catholic, because it is One; and being One, it embraces all. It gathers into itself all the elect of God; it contains and interprets all truth; it is the very temple wherein the Holy Ghost dwells; the fulness of God; and it imparts from that fulness to all creatures—pardon to the guilty, sanctification to the unholy, knowledge to the ignorant, health to the diseased, strength to the infirm, consolation to the poor and sorrowful, ability and sufficiency to all who have duties to fulfil, and the treasures of goodness, love, comfort, and blessing, from God Himself the Comforter, to all who wait upon God, and look to Him to be satisfied.

"Apostolic." And this One, Holy, Catholic Church, we believe to be Apostolic, because Apostles are the foundation of the Church under Christ. He is in heaven, at the right hand of the Father; but before He went away, He gave His commission unto men, whom He sent forth, as the Father had sent Him; and after He had gone away, He poured down upon them the full endowment for their office. And these, and others also, whom He afterwards commissioned and endowed, were, as St. Paul declares of himself, "apostles, not of men, neither by man, but by Jesus Christ and God the Father." These form the link between Him in the heavens and the Church on earth; they are the gift of God, the instrument and ordinance, through means of which, at the beginning, "the multitude of them that believed were of one heart and of one soul;" and "the disciples were filled with joy and with the Holy Ghost." By the imposition of their hands, those that believed were "sealed with the Holy Spirit of promise." By their word the Church was governed and directed. Through their ministry, with that of prophets, evangelists,

John xx. 31.

Gal. i. 1.

Acts iv. 32;
xiii. 52.

Ephes. i. 13.

and pastors, the saints were to be perfected, and the body of Christ edified unto perfection. The Church is essentially Apostolic: it is essential to her perfect manifestation as the Church, to her own complete developement and perfection, and to the fulfilment of her mission, that she should be under the ministry of men sent forth by Christ immediately, and not through the intervention of others. As she still retains the outward traces of her essential unity, and sanctity, and catholicity, so also of her apostolical character; for all the rule, and priesthood, and ministry or deaconship, which have been exercised in the Church since the apostolic age, have been derived and continued from apostles, and are the tokens that apostles have existed. But as the essential unity, and sanctity, and catholicity, of the Church are not now manifested before the eyes of men as they ought to be; so neither for ages past has the apostolical character of the Church been manifested through apostles sent forth from Christ immediately, and without the intervention of men.

In fine, the Church is, and has ever been, One, Holy, Catholic, and Apostolic, in her head, the Lord Jesus Christ. But she hath not been seen upon earth that perfectly united, holy, catholic body, since the cessation of apostolic ministry through living apostles, men sent forth of God. In all times there hath been a partial unity; there hath been true holiness partially manifested; there have been evidences of true, catholic, all-embracing love; proving that the Lord is faithful to them that are faithful. But when prejudice is laid aside, and there is no object to be attained by the assertion of the contrary, all true, good, right-minded men in all ages of the Church have admitted and deplored the falling-off in these respects since the first apostolic times of the Church. Through the operation of the Holy Ghost there have been continual efforts for revival, but they have successively passed away: there hath not been the going on unto perfection.

During this period of defection and failure, although there has been the exercise of certain apostolic functions by men not immediately sent forth of God, yet there have been no apostles. The Church has not been truly and exactly Apostolic in its visible organization, just as it has failed to

Eph. iv. 12,
13.

be seen, as a body, One, Holy, and Catholic. Church history has been too much the history of perpetual schism, — the history of ungodly men and evil actions, mingled, indeed, with records of saints and holy deeds, but wherein the former occupy a melancholy prominence. Its pages are filled with the long series of mutual anathemas and exclusions, not with the progress of an all-embracing charity. It is the history of contentions for rule and power, not the history of the Acts of Apostles. In a word, it presents to us the aspect, not of a field of wheat, in the midst of which tares have been scattered, but rather of a field of tares wherein a few stalks of wheat are to be found.

We believe, therefore, in One, Holy, Catholic, and Apostolic Church, which has been created in Christ Jesus by the Holy Ghost, and shall never fail; which was once manifested upon earth, and then the perfect work of God made progress; which has been for a long time obscured in its manifestation, and in the active exercise of its functions, in the midst of the world; but which, as surely as it exists in Christ, unchangeable and indefectible, must again be manifested to the eyes of men, One, Holy, Catholic, and Apostolic. And then its functions shall once more be perfectly exercised, the full number of the elect shall be gathered, the body shall grow to its perfect stature, the purpose of God in the dispensation of the Church in the midst of this world shall be fulfilled, and the kingdom of God shall come.

“I acknowledge one Baptism for the remission of sins.”

“One Baptism.” We acknowledge Baptism, and only one Baptism. The Baptism which we acknowledge is the same of which our Lord spoke to Nicodemus, when He said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.” It is the same of which He spake to His Apostles, when He said, “Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;” or, as St. Mark gives His words, “Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved.” Of which St. Paul spake, “So many of us as were baptized into Jesus Christ, were baptized into

John iii. 5.

Matt. xxviii.
19.

Mark xvi.
15, 16.

Rom. vi. 3, 4.

His death. Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And again, "As the body is one, ^{1 Cor. xii. 12, 13.} and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." And again, "As many of you as have been baptized into Christ, have put ^{Gal. iii. 27.} on Christ." This one Baptism, then, is the baptism of regeneration or new birth; it is baptism into the name of God; it is baptism into Christ; into His death; into newness of life, after the likeness and through the power of His resurrection. It is baptism into the body of Christ, so that those baptized are members of His body mystical, the Church. It is such that, being in Christ, they are robed or invested with Christ. This is the Baptism of which we speak.

Again, it is "One Baptism." One specific act, sacrament, or mystery, ordained by Christ, for the above-mentioned ends and purposes. No other act but this, is available for these ends; and any other act of baptizing, not done as Christ hath commanded, or done otherwise than with the intention of fulfilling His command, or in any way grounded upon other foundation than His commandment, is not the one Baptism which we acknowledge.

Moreover, the words "one Baptism" convey, that no one can receive Christian Baptism a second time. "It is im- ^{Heb. vi. 4 6.}possible for those who were once enlightened, if they shall fall away, to renew them again unto repentance." No one can be admitted into the Church more than once, and if he be again utterly dead, "twice dead, plucked up by the roots,"—if he be once beyond recovery by the means of grace which God hath ordained within the Church, for the reviving of such as are still members of the body, there is no possibility of his subsequently beginning, as it were, *de novo*, and being a second time regenerated and born again. Once in the Church, by that he must stand or fall, and either attain to the resurrection of the just, or, sooner or later, come under the condemnation of the second death.

"One Baptism for the remission of sins." We have

before expressed our belief in one holy Church, and we have now seen that the "one Baptism" is the specific act or sacrament which makes us children of God and members of Christ. We now declare that this one Baptism into the Church is for the remission of sins.

Until sin be remitted and condoned, and we be loosed from its power, we are in that condition wherein we were
Ephes. ii. 1-3. born, corrupt and unholy, "dead in trespasses and sins," "children of disobedience," "children of wrath." On the other hand, if we be living members of Christ, we are freed from the fear of judgment and from the power of sin. These, then, are two distinct and incompatible conditions; if we are involved in the one, we cannot have attained the other; and if we be translated from the one to the other, it follows that the remission of sins must be assured to us.

The meaning of the article is now plain, and the faith which we avow is also plain. We acknowledge one Baptism for the remission of sins, but the remission of sins, freely offered unto all, is only bestowed upon those who are admitted into the Church. That Baptism, therefore, which is the ordinary means enjoined by God for admitting us into the Church, is also the ordinance for the remission of our sins.

But although there is only one Baptism for the remission of sins, yet we do not mean to affirm that there is no remission for sins committed after Baptism. All wilful sin after Baptism is a fall from that state of grace to which we are received in Baptism, but not necessarily a fall into utter and irretrievable death. To all who repent and turn from their sins there is remission and forgiveness, and that Church into whose bosom the one Baptism hath been the effectual means of admitting us, contains within it the balm and the physician for reviving life and restoring health.

"And I look for the resurrection of the dead, and the life of the world to come."

"The resurrection of the dead." In like manner as we believe that the self-same body of the Lord which was laid in the grave and saw no corruption, was again quickened,

re-united to the soul, and raised from the grave,—so also we believe that the time is coming when the bodies of all the dead, whether of the just or unjust, dissolved in corruption and reduced to dust, shall be reconstituted in every particular essential to their complete identity; and every man, receiving again his own proper body, re-united to his soul, shall in the body stand up, and enter into his appointed lot.

The dead shall live again—that which died and was buried shall be raised. The separate soul shall not remain for ever in its solitariness; nor shall man come short of perfection in that same nature, composed of body, soul, and spirit, in which he was at first created; nor yet shall a new body be formed or created for him. But he shall receive again that same body in which he so long frustrated the goodness of God, and which he made the instrument of his evil deeds: for it hath been redeemed; the Son of God hath taken part of the same created substance of flesh; he hath made it the instrument of perfect righteousness unto holiness; and by it, through His passion, He hath effected the eternal reconciliation of man with God.

“And the life of the world to come.” This is a future and distinct life from that which we now live in this mortal body. It is to commence not in the present world, but in one yet to come.

And, first, It is a life wherein both the dead who shall be raised, and those who shall be alive upon the earth, shall in common participate. “We shall not all sleep, but we shall all be changed.” It is to this future change that we refer, to a life which we are to live in the body; and not to any thing connected with the present state of the departed, nor to any spiritual change which, through regeneration and the renewing of the Holy Ghost, is effected in the living members of the body of Christ: save as that future state of existence shall be the consummation of all that God is now working in the Church. 1 Cor. xv. 51.
Matt. xix. 28.

Secondly, Although we do not know the particulars of that new manner of existence, yet we believe that our vile bodies (both those which shall be raised from the grave, and those which shall be taken from the land of the living)

Phil. III. 21. shall be "changed" and "fashioned like unto the glorious body" with which God incarnate is now clothed: that as with Him (to refer to what we have already said concerning His resurrection), so also with us; for corruption, dishonour, and weakness, shall be substituted incorruption, glory, and power; and, instead of this natural body, we shall receive a spiritual body, formed after the image of the heavenly, the undecaying, and the immortal.

Thirdly, This life shall not be received by us until the end of the present world or age. The life from the dead shall be the first act of the future age; it is "the life of the world to come." And, therefore, we believe that the course of this world shall come to an end, and that things shall not continue as they now are. No man holding the true Catholic faith can so look upon the present age, whether as respects the progress of human society, or the condition of the Church on earth, or the state of the departed saints in heaven, as though it were, or ever will become, the æra wherein we shall receive the abiding or perfect state of things. The resurrection of the dead and the future life are the hope of all creation. **Rom. viii. 19, 21-23.** "The earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God. For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

We, therefore, not only believe in, but look for, the resurrection of the dead, and the life of the world to come. The true believer desires, expects, and longs for, that future world, wherein all the saints of God, living and departed, shall be perfected in body, soul, and spirit; and shall enter upon that everlasting life which is reserved for those who love and serve the living and true God, and who wait for His Son from heaven. **1 Thess. iv. 16, 17.** "For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-

angel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

For these things the holy Church throughout the world receiving the testimony of Jesus, waits and "looks." "The Spirit and the bride say, Come, and let him that heareth say, Come." "Amen. Even so, come, Lord Jesus." Rev. xxii. 16, 17, 21.

Having completed our examination of the Creed, as a profession of our faith and a summary of the things which we believe *concerning* God, we have now to consider it in its more appropriate liturgical use, as it is an act of worship.

"With the heart man believes." And, in confessing Rom. x. 10. from the heart to the Name of God, we, as it were, go out of ourselves—we part with, and yield up, ourselves to God. The solemn recital, therefore, of the Creed is an act of worship and adoration in the truest and highest sense. By outward acts of oblation we can symbolically express our worship of God and our dedication to Him, presenting to Him a part as a pledge for the whole. By our words we can present, directly and immediately, to God, our worship, our praise, our self-surrender. But, after all, vain are our words or our acts, except they convey faithfully the thoughts of our heart. The condition of our spirit expressed in the utterance of these words, "I believe in God," can alone render true and real our outward demonstrations of worship; for it is that of an infant reposing without fear in the arms of its mother, or of a son committing his ways to the guidance of his father. The proper liturgical use of a Creed is not that it should serve as a mere outward standard of our faith. It has its benefit in that respect. And we know not yet the full extent of God's mercy to His Church, in having, by His providence and grace, led the Church to commit the faith to a form of words, and to introduce the recital of the Creed into the Liturgy and offices of the Church. But its special use, as a liturgical rite, is to give expression to the deep and unbounded trust and repose in

God, which is wrought in us by the Holy Ghost, and to that love which is shed abroad in our hearts by His presence and power.

To speak of it in another point of view. Let us remember that Christian faith is more than the dry assent of the natural understanding to certain propositions, upon evidence which the mind cannot resist. This assent may be given, and yet there may be no faith *in* God—no faith unto salvation. True faith *in* God, and not merely *about* Him, even in the converted heathen as yet unbaptized, is the gift of God, who alone can open our hearts to hear, as He opened the heart of Lydia; it is bestowed through the operation of the Holy Ghost; it is the answer of the spirit of man, under His gracious influence and power, to the demand of God, “My son, give me thine heart.” “When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek.” But in those who, “after they have believed, have been sealed with the Holy Spirit of promise,” faith is the spiritual action by which they continually enter into, and abide, and rejoice in, that fellowship, which they have “with the Father and with His Son” in the Holy Ghost. The Creed sets forth the different sources from which all their joys in the present, and all their hopes for the future, are derived; and in uttering from the heart the words of the Creed, those joys are kindled afresh, and those hopes revived.

It is an act of worship, and, like all other true rites of worship, it can only be fulfilled through the operation of the Holy Ghost. “No man can say that Jesus is the Lord, but by the Holy Ghost.” The recital of the Creed, the declaration of our faith in “Jesus Christ the Son of the living God,” is a free-will oblation, a spiritual sacrifice, offered through the power of the Holy Ghost, in His temple the Church. By His inspiration, therefore, at this part of the Liturgy, the company of the faithful, cleansed from an evil conscience, sanctified by the Word of God, and filled with joyous anticipation of the mysteries of redeeming love which they are about to celebrate, shout forth to God in spiritual song the confession of their faith, the free-will offering, the homology of their hope.

Acts xvi. 14.

Prov. xxiii.

26.

Psa. xxvii. 8.

Eph. i. 13.

1 John i. 3.

1 Cor. xii. 3.

We will add one more remark. Both as a profession of belief, and as an act of worship, the Holy Ghost is pleased to employ the recital of a creed as a means of grace. "With the mouth confession is made unto salvation." Rom. x. 10. We are so constituted by nature, that things once uttered by us in speech have a greater effect upon our future characters and the judgments of our minds, than when they have merely passed through the mind in thought, or even been the subjects of reflection. The repetition of the words of a creed as the expression of our belief concerning God, and of our trust in Him, has a natural tendency to confirm and strengthen our persuasion and our confidence, which God augments, by the influence of His Holy Spirit upon the natural means. But the Holy Ghost is not only John xiv. 17. *with* the Church, as He hath ever been with the children of men, but He is *in* us; and His operations in our spirits, although supernatural, and not subject to the same laws and limitations as those which regulate the action of the natural mind and spirit of a man, will always be found to have some analogy thereto. And therefore, if it were only on this ground, we may be sure that the recital of the Creed as an act of spiritual worship, done in faith and in the Spirit of God, will have important spiritual results upon us. Every act of worship thus fulfilled is followed by the augmented grace and operation of the same Blessed Spirit; it advances us in sanctification; it transforms us more entirely "into 2 Cor. iii. 18. the image of the glory of the Lord, from glory to glory;" it renders us increasingly instinct with the Divine life; and makes us, as members of the mystical Body of Christ, increasingly ready to execute His will, and to obey the motions of His Spirit.

The Offertory.

We have described the Creed and the Offertory to be two parts of one great spiritual act of faith; the recital of the Creed being its manifestation in word, and the Offertory its manifestation in deed. Further, as the recital of the Creed is in one point of view an act of adherence and obedience to the faith delivered to us, and in another point

of view the free response and dedication of our hearts to God, so in the Offertory* we partly obey a precept and ordinance of God's kingdom, and partly present a voluntary gift: we yield or render our tithes, and dedicate our free-will offerings.

The former of these, the tithe, is regulated as to proportion and amount by precept; yet is it to be rendered with a willing and joyful heart. Our offerings, on the other hand, are spontaneous gifts, not governed as to amount by any rule; and yet we must remember that we are debtors to the poor, stewards of the gifts of God, and accountable to Him for our disposal of them.

We believe that the payment of tithe is of perpetual obligation. That is to say, we believe that we are bound to devote to Almighty God a certain proportion (and that proportion a tenth, at the least) of our annual increase, to be at His disposal for the support of those who minister at His altar. This obligation did not take its origin from the Law, nor cease when the Law passed away and the dispensation of the Gospel was brought in. From the beginning God provided that His altar should be among men: there have been, we know, at all times ordinances for mediation, through means of which men might approach to God, and He might bestow upon them His blessings: and wherever men have recognised these privileges, and even among heathen nations, where their devotion has been misdirected, and their worship offered before the altars of false gods, this obligation has been more or less felt; and tithes have been the perpetual endowment of the altar, as an acknowledgment that He whom they worshipped was their Lord and their benefactor. When Melchizedek, the priest of the Most High God, "brought forth bread and wine," and "blessed Abram in the name of the Most High God, pos-

Spencer, De
Leg. Heb.
lib. iii. c. 10.

Gen. xiv.
18-20.

* It may be useful to explain that the word Offertory, as used in our Prayer-book, applies exclusively to the presentation, on the table of prothesis, of the tithes and offerings of the people; whereas, by the Roman liturgists subsequently referred to, it is applied primarily to the anthem recited or sung after the Creed and before the Oblation, and in a larger sense to the Oblation, and to all that is transacted by the celebrating priest and ministers from the Creed (or Gospel) to the end of the prayer called the Secret, which precedes the Preface.

sessor of heaven and earth," "Abram gave him tithes of all." When God revealed Himself to Jacob in Bethel, and promised to give to him and to his seed the land on which he was lying, Jacob set up the stone on which he had slept, and poured oil upon it, and called it God's House, and vowed, saying, "Of all that Thou shalt give me, I will surely give the tenth unto Thee." And the Apostle, in the epistle to the Hebrews, shews that Abraham, the father of the legal seed, the father of Levi (who received tithes from their brethren), in paying tithes to Melchizedec, paid them to him as the very type and forerunner of Christ, who abides our High Priest for ever, not after the order of Aaron, but after the order of Melchizedec. Christ is the only High Priest, the one and only Mediator between God and men: but there are still ordinances upon earth—ordinances which differ from those of the former dispensation, not in their ceasing to be positive and visible, but in the higher sanction which belongs to them; forasmuch as, since the day of Pentecost, Christ Himself by the Holy Ghost is present with those whom He commissions to represent Him, and to act in His name.

Gen. xxviii.
12, &c.

Heb. vii.

Our view of the antecedent probability of the institution of tithes in the Christian Church, will greatly depend upon our view of the priesthood and ministry of the Church. If we view this last institution as one blessed, indeed, to our benefit by God, but proceeding from some movement or choice on the part of the flock, separating of their own will certain of the brethren to minister to them in holy things; then we can conceive that the question of the subsistence of the ministers, both as to amount and mode of provision, also depends upon the discretion and judgment of those who appoint them. If that were true, the Church would be founded on the voluntary principle, and reason is that the sustenance of her ministers should depend upon the like principle. But if we believe that *God* chooses and sends forth whom He will have to serve Him in holy things, and that their choice and their number are subjects of rule and government, and do not depend upon the will of the people, —then we shall also be prepared to admit, that it is equally

impossible that the provision for them should be dependent upon the mere voluntary gifts of the people. It must be a matter for Divine regulation, by precept.

It is very true that the Dispensation of the Law is passed away, and that we are under a spiritual Dispensation—that our offerings are to be brought up, not from a sense of penal compulsion, but out of a ready and willing heart—from love, and not by necessity. But this has respect to the motive for our conduct, and not to the duty itself. We cannot suppose that, because we obey the law of love, therefore we are under less stringent obligations than were the faithful followers of God in former and inferior dispensations. Under the Law, and before the Law, those who believed and obeyed God gave the tithes of their possessions unto those who ministered in holy things. In addition to this, the children of Israel separated a further tithe, which on every third year was wholly devoted to the poor; and in the intermediate years, although each man consumed his second tithe himself with his household, yet it was consumed before the altar of the Lord, and as an act of devotion. Besides these, there were voluntary offerings of every description, and the overflowing of their bounty to the poor, who were never turned away from their gate. We are, it is true, under a spiritual Dispensation; but the only way in which such a consideration ought to affect the disposition of our property, is by constraining us to give up more to God, rather than to offer Him less. While we have this world's goods, we have no right to plead our spiritual condition as an exemption from the obligations which attach to the possessors of them. How can the thought enter into our minds, or what fallacy can deceive us into the belief, that Christ hath gone into the heavens, and hath sent unto us His Spirit, that we might be relieved from the payment of our tithe to God, and set free to spend it on ourselves, or according to our own devices!

Yes, our High Priest is in the heavens; and the altar, at which He presents His sacrifice, and from which we partake, is before the throne of God: but He hath commanded His representatives, commissioned and ordained by

Deut. xiv.
22-29;
xxvi. 12, &c.

Him, to offer the memorial of that sacrifice in all the congregations of His people; and by the Holy Ghost He is present with them to fulfil this service. And none but a priest can be the true representative of Him that is absent, in His priestly office; the memorial and representation of a sacrifice, which is to be represented by an outward act, and by the use of outward and visible creatures, can be nothing else but a sacrifice; and that which is to serve the purpose of an altar, the memorial of an altar *in extenso*, can only be an altar. In all these respects there is a strict analogy in the case of tithe. Tithe has its spiritual counterpart: the sealed of the Lord, who shall be gathered unto Him upon Mount Zion, are called in the Apocalypse His Rev. xiv. 4. first-fruits; the Church, the elect out of the world, shall be His holy portion, His tithe, for a blessing upon the inhabitants of the earth in future ages. But if the commandment to Israel to pay tithe is to have any spiritual application to us, that spiritual application must have this practical result, namely, to lay upon us the obligation in conscience to render unto God at least the tithe of our income, or *more than* the tithe.

Without enlarging further on the subject, or meeting those objections which we know are every where adopted and considered valid, both by nations and by individuals, in these last ages of the world, it is sufficient to say that we believe and obey the precept of the Lord (a precept which accords with the analogy of the faith in holy Scripture, and has been given to us in the light of prophecy, and in the commandments of the Apostles), and we bring up to the altar of God, for the service thereof, the tithes of all the increase which God gives us year by year. Not of compulsion — “not grudgingly or of necessity, for God loveth a cheerful giver,” but because we love God, and fear Him, and acknowledge Him to be our Lord and the Lord of all the earth, and therefore gladly obey His ordinance. If we obey it not, the penalty which we must expect is the forfeiture of His blessing upon our worldly substance (except He leave us altogether to ourselves), and the drying up of the streams of life and grace which flow to us from His altar.

The separating of our tithe, then, is a duty obligatory in conscience upon all; yet it is given of a cheerful heart. The obligation, and the penalty for the non-observance of it, are alike spiritual and independent of human laws. It is God's provision for those who have been duly called and received into the fellowship of the Melchizedec priesthood, and who abide in their heavenly calling, committing themselves for their sustenance to the faith and conscientious obedience of their flocks. But this is incompatible with the acceptance of a provision from the State (whether under the name of tithe or under any other name), the payment of which is compulsory and enforced by law from the flock of God. Those upon whom the law confers it are entitled to their legal rights, but they forfeit their claim upon the conscience. As honest men, they cannot accept both the one and the other.

Besides the tithe of our yearly increase, the Offertory is also the occasion for presenting to the Lord of the abundance of our substance, as the overflowing of a grateful heart. Our tithe is for the maintenance of the priests ministering at God's altar; our offerings are devoted to the poor saints, that they may not receive from mere casual charity, but from the treasury of the Church, through the hands of the deacon, and with the blessing of the priest.

There are various occasions, in which the faithful will rejoice thus to shew forth their gratitude. As God blesses them with abundance, they will abound in their liberality; when they are conscious of receiving any special spiritual blessing of whatsoever kind, they will observe the injunction of St. Paul, and will minister unto the poor saints in carnal things. Those instances of God's goodness which are continually occurring, the special acts of His providence, whether towards the Church or towards the world, or particular mercies shewn to us as individuals, call for the like expression of our gratitude and love. The first day of the week, the day of the Resurrection, and the blessed Sacrifice and Feast, which we are called upon to commemorate on that day, are constantly recurring opportunities, which ought not to be passed by. The poorest among us should bring up

Rom. xv. 27.

his mite, that at least he may be represented in the holy gifts, the bread and wine which are about to be brought up and consecrated on the altar. And the three great and special Feasts which the Lord has commanded us to commemorate, should never be forgotten by us, nor should we on either of those days appear before Him empty.

There is one more class of offerings which it is important to notice, because the amount of it, like the tithe of our increase, is according to a fixed proportion, and does not depend upon our own choice or judgment. When, in addition to that increase which results from our own labours, or accrues to us by means of gifts or succession from our nearest kindred, God is pleased to enlarge our resources through the bounty of others, and not as the fruit of our own exertions, before permitting ourselves to enjoy such unlooked-for additions to our means, we present the first year's produce or income to be derived from it, or its equivalent, in recognition of the goodness of the Lord, and for obtaining His blessing upon the future increase or enjoyment of it. Our first-fruits, however, are not the Lord's rent, they are an offering of praise to Him, and an acknowledgment of His bounty.

The name "Offertory" is derived from the Liturgies of Western Christendom. In the Roman Missal it is now commonly applied to the anthem recited by the priest, or chanted by the choir, immediately before the oblation of the host upon the altar. "It owes its name," observes Dr. Hierurg. N. 53, vol. I. p. 106. Rock, "to a practice which was anciently observed by the faithful, who, at this part of the mass, presented at the altar their offerings of bread and wine, to be consecrated at the holy sacrifice." But this, as appears from earlier authorities, is an imperfect view of the case. Cardinal Merati, in his further observations and additions to Gavanti, using the P. I. tit. xii. words of Cardinal Bona, testifies to the existence, in his own times, of the custom of bringing up oblations, not only for use in the sacrifice, but for the parish-priest and for the poor; and that such oblations consisted, not merely of food (which was the earlier custom, and more accordant with primitive feelings and practice), but of money also. Car-

Rer. Liturg.
lib. ii. c. viii.
s. 4, 8.

dinal Bona enters fully into the subject, and proves, from several examples reaching to the twelfth century, that it was the practice of the Church for the people at this part of the service to make their offerings, both for the service of the Eucharist and also for other purposes.

By the third, fourth, and fifth of those early canons of the Church, called the Apostolical Canons, it was forbidden to present any thing upon the altar, "besides ears of new corn or grapes; and also oil for the candlestick, and incense for the time of the holy oblation." All other fruits were directed to be carried "home (*εις οίκον*), as first-fruits for the bishop and priests, but not to the altar." But this of itself proves the previous custom of making offerings at this time. And the abuse sought to be corrected was not the dedication of them in the Church, but the oblation of them upon the altar. And it is evident that at a subsequent time in the Eastern Church, and probably in the Western, the offerings were brought up to the deacons' table, or the *Gazophylacium* or *Secretarium* of the Church, and were solemnly devoted by the priest. The Church of England, therefore, in appointing the Offertory at this time, appears to have reverted in some degree to the early practice, but errs in directing the offerings to be presented upon the holy table.

Baronii An-
nal. A.D. 44,
c. 68, 69.

We do not, however, require the testimony of antiquity to the rite which is here presented to us. The treasury of the Church is the treasury of God; and the disposal of it is to be regulated by His laws; and, therefore, whatsoever is brought thither ought to be solemnly dedicated and devoted to Him. This is the object of the rite, and its sufficient justification. Still a reference to the early practice of the Church will shew, that God has been pleased to revive to us this rite, unmingled with abuse or error. The gifts of the people are dedicated unto God with solemnity, and yet the altar is reserved for the higher mysteries.

The manner of presenting our tithes and offerings is as follows. The celebrant, abiding in the sanctuary, turns round to the people, and repeats certain passages from Holy Scripture, which remind us of our duty of liberality, and of

the blessing which God bestows in return. The first of these sentences, from the Proverbs (ch. iii. 9), exhorts to the bringing up of our substance generally, and of the first-fruits of our increase especially. The second, from the Prophet Malachi (ch. iii. 10), expresses the duty of bringing all the tithes into the storehouse of the Lord, and is taken from a passage which denounces the judgments of God upon those who rob Him of His tithes and offerings. And these judgments are now being poured out and executing upon the nations of Christendom, and account for the continual increase of misery and poverty, in the midst of accumulated wealth, which marks the present age throughout Europe. The third sentence, from the epistle to the Hebrews (ch. xiii. 16), is a general instruction to do good, and to distribute, which in the epistle is introduced in apposition with that sacrifice of praise which we should offer to God continually, not without reference to this holy sacrament of the Eucharist.

While these sentences are being read, the Rubric directs that the deacons shall bring up the tithes and offerings of the people (which had been previously collected) to the elders; and when the celebrant has finished reading them, he is directed to leave the sanctuary, and to go to the table of prothesis, and there to receive the tithes and offerings from the elders, and to place them reverently upon it. When this is done, he is to kneel at the entrance to the sanctuary, and to offer the prayer of Offertory.

The deacons here referred to are not merely men admitted to the deacon's office, but are those deacons which are chosen by the people to be deacons of the Church — their heads and representatives before the Lord — to whom are intrusted the goods of the Church, and the distribution thereof under the angel, according to the prescribed laws. The elders are those of the priesthood, who are the immediate assessors and council of the angel; they are not only joined with him in the priesthood, but associated with him in the rule and government of the Church. The deacons are, therefore, the proper parties to bring up the gifts and offerings of the people, that they may be presented before

the Lord, and sanctified to His use and disposal through His ordained servants. But the deacons are not of the priesthood; their ordinary place of ministry is not in the upper choir or holy place, wherein the priests offer the common prayer; and the special duty which they are now discharging is not as ministers in attendance upon the priests, but as representatives and organs of the people. Therefore, in presenting the offerings, they do not go up to the table of prothesis. It would, however, be inconvenient that the angel celebrating should go down; and therefore the Rubric directs that the tithes and offerings shall be brought up through the intervention of the elders, who, from their special office around the angel, are the proper officers to assist in this duty. In their absence the Rubric directs that those of the priests who are evangelists should supply their place, being, after the elders, those best fitted, from the diaconal character of their ministry, to discharge the office. The angel celebrating receives the offerings at the table of prothesis, and presents them on that table; because they are truly dedicated to the Lord, although they are not to be offered upon the altar in the sanctuary, that being reserved to the solemnity of the holy Eucharist; and because it is out of these offerings, thus dedicated to holy use, that the bread and wine for the Eucharistic oblation is virtually separated. Therefore, also, the celebrant alone must present them, in order to preserve the unity of the priestly office and of the priestly action. Nor is there any reason why he should not leave the sanctuary at this time, but quite the contrary; for, as we have already observed and deduced, the whole of this part of the office is preliminary and preparatory to the latter part. It is, in fact, no part of the Eucharistic office proper; and we have explained that the previous entrance of the celebrant into the sanctuary has not been for the actual celebration of the Eucharist, but in order that from thence the holy Gospel should be carried forth for the blessing of the people. It is, therefore, appropriate and necessary to the symbolic character of the service, that now, this work of preparation being brought to a conclusion, the celebrant should pass out from the sanctuary, and having dedicated

the offerings of the people, he should commence the office proper of the Eucharist by a solemn introit, or entrance, into it again.

The offerings of the people being thus placed before the Lord, the celebrant kneels down before the sanctuary, and humbly dedicates them; beseeching God to accept them at the hands of His people, and to effect by His blessing, that they shall be employed for His glory and for the welfare of His Church. The prayer recognises the distinction between the tithes and the offerings; the one brought up in obedience to precept; the other a spontaneous gift; but both, in honour of the name of God, and freely and joyfully rendered.

We have already pointed out the intimate connexion between the recital of the Creed and the presentation of these offerings: they are both the expression of our faith, the one in word and the other in act; they are the homology, the free-will offering, the confession of our hope. It is, therefore, unnecessary to repeat what has been already said, as to the emotions and affections of heart and spirit with which we should be filled, while thus presenting unto God, on our part, the pledge and earnest of our confidence in Him as our Father, and of our self-dedication to Him as our God.

And now let us address ourselves to the consideration of the further service. That which has been hitherto transacted, lies within the compass of our own ability—of that which God hath given us, we are able to give to Him; but it is not in us, nor is it our act, it must be the act of God Himself by His priest, to separate and take from our offerings that which He will consecrate to the special purposes of His grace, that which by His Holy Spirit He will sanctify to spiritual uses. We can present our offering, we can yield the material: but we cannot, by any natural power of man, effect and perfect a sacrament. Our attitude, therefore, in thus surrendering ourselves to God, and waiting for the fulfilment of His promise and operation, should be that of the Blessed Virgin, “Behold the handmaid of the Lord, be it Luke i. 38. unto me according to Thy word.”

PART II. THE EUCHARISTIC OFFICE PROPER.

SECTION I. THE OBLATION OF THE HOLY GIFTS.

AFTER the prayer of Offertory is concluded, the congregation rise, and the celebrant enters into the sanctuary, followed by the assistant-ministers, who bear in their hands the holy vessels containing that portion of the offerings of the people, which has been prepared for use in the holy Eucharist. At the moment of entrance the anthem of Introit commences, "O send out Thy light and Thy truth," &c.; and the celebrant proceeds to present the holy gifts upon the altar, setting them apart, by that act of oblation, from all other use, than that of being employed for the solemn service of the Eucharist, and consumed in honour of God, and in remembrance of the work of salvation.

In the Greek Liturgy there are no less than three acts of oblation. The first is made in the prefatory or preparatory action at the table of prothesis, before the first Introit; at which time a mystic ceremony is gone through, and the immolation of the victim is set forth by piercing the host, and by other actions. The second oblation corresponds with that which we are now about to consider, immediately following the Great Introit, when the holy gifts are placed upon the holy table, and an express prayer is recited, called the Prayer of Offertory or Oblation. And the third oblation is after the consecration, and corresponds with the similar prayer in our office: it is an oblation of the sacramental Body and Blood of the Lord.

According to the modern practice in the Roman Church, the holy vessels in solemn mass are either placed upon the altar, or upon the credence, which answers to the table of prothesis, before the commencement of the service. In either case, they are delivered to the priest by the deacon, assisted by the sub-deacon, after the Offertory.* First,

* That is, the anthem so called.

the deacon delivers the patten to the priest, who makes an oblation of it with prayer; and next, the deacon pours into the chalice wine and water, the priest offering a prayer, in which the act of mingling is made the occasion of a petition that we may be sharers in His divinity, who hath taken part in our humanity. Then the deacon presents the chalice to the priest, who makes an oblation of it also with prayer. The use of the table of prothesis or credence, however, goes far to prove that originally, both in the Eastern and Western Churches, the Eucharistic elements were taken from the offerings of the people; although in the Greek Liturgy the act of separation is now converted into a fanciful ceremony, condemned by many ritualists, and which it is difficult to defend from the objection of its being a previous representation of the sacrifice of Christ, and amounting to an assumptive consecration of the elements. The Greek ritualists defend it, on the ground of its being a symbolical representation of the willing sacrifice of Christ from His birth in Bethlehem, which they conceive to be symbolized by the preparation of the host on the table of prothesis. With respect to the Roman Church, the separation of the Eucharistic elements from the other offerings is admitted by many of their ritualists to have been the earlier practice; and Cardinal Bona says expressly, "It was the custom of the ancient Church in the sacraments, and in any thing pertaining to them, to make use of no other materials, than from out of the oblations of the people."

Goar, in 8.
Chrys. Lit.
N. 33.

Martene,
lib. 1. ch. iv.
art. vi. s. 2-
10.

Bona, lib. II.
ch. viii. s. 4,
and ch. ix.
Gavant. and
Merati, P. I.
tit. xii.

We may however refer, for the true principles and form of these rites, to what has been already ascertained by us as to the example of Christ in instituting this holy sacrament, and to the reason of the thing itself. In its institution, the Lord took of the bread already separated to holy uses, part of the sacrifice of the Passover. In looking further at the reason of the thing itself, it is quite clear that if bread and wine are to be the elements used for Divine rites of worship, these elements must first be provided; and such provision is on our part a gift, an offering. We can of ourselves, however, but furnish and present them: the acceptance and sanctifying of them must be the act of God, who alone is

"the Author of all sanctity"—who alone can "truly consecrate and fully bless." For this end He hath appointed His ministering servants, that they, in His name, may bring near the holy gifts and present them on His altar, in order that afterwards, by the sanctifying power of the Holy Ghost, they may be made the Sacrament of the Body and Blood of His Son.

But, before proceeding, let us make a few remarks on the nature of the elements ordained to be used in this sacrament; and on the manner of placing them upon the altar.

The elements, that is, the material things used in the celebration of the holy Eucharist, are bread and wine. The bread must be made of wheaten flour, and the wine must be the juice of the grape, fermented, but uncorrupted. Whether the bread be leavened or unleavened, and whether the wine be unmixed, or mingled with a moderate quantity of water, the validity of the Sacrament is not affected. The Oriental Church, for the most part, use fermented bread; the Western Church, with the Maronites and Armenians, use unleavened bread; but the Roman Church allows, or rather enjoins, the use of leavened bread to priests in the Oriental Church, "according to the custom of their own Church."* The mixing of a small quantity of water with the wine is a very ancient rite, and is practised both in the Eastern and in the Roman Church. In the Greek Liturgy there are two minglings: one with cold water, in the rite of preparation at the table of prothesis; and another with warm water, symbolizing "the fervour of faith," immediately before the Communion.

The bread which *we* prepare and present upon the altar is unleavened bread. First, because the holy Eucharist was instituted by Christ in unleavened bread. Secondly, because we believe that the use of unleavened bread in the institution was not accidental, but was symbolical of truths applicable to all times: for it represented not only the super-

* "Definimus insuper in azymo, sive fermentato pane triticeo Corpus Christi veraciter confici; sacerdotesque in alterutro ipsum Domini corpus conficere debere, unumquemque scilicet juxta suæ Ecclesiæ, Occidentalis seu Orientalis, consuetudinem."—*Conc. Florent. (A.D. 1439.) Lab. Conc. T. xiii. p. 491.*

session of Jewish ceremonies by Christian sacraments, but that He who fulfilled the one and is the substance of the other, is the *spotless* Lamb of God—very man, compassed with our infirmities, exposed to all the consequences of our sin, but wholly exempt from sin both in His flesh and in His spirit. Thirdly, because this unleavened bread is a continual sign to us that the Church is called to be pure and separate from the corruptions of this world, and from that admixture with and dependence on the princes, and men, and things of this world, which have been the bane of Christianity and the constant source of superstition, infidelity, and apostasy. “Christ our Passover is sacrificed for 1 Cor. v. 7. s. us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

With respect to the manner of presenting the elements upon the altar, and the relative position which the holy vessels should occupy; the practice of the Greek Church, in the preliminary service, is for the priest to place the patten to his right and the chalice to his left hand, on the table of prothesis. The Rubric does not contain any direction how they are afterwards to be placed upon the holy table or altar. The Greek ritualists explain the mode of placing them upon the table of prothesis, as being intended to symbolize the body of the Lord extended on the cross, and supposed to be turned towards the people, the side pierced with the spear, generally represented as the right side, being symbolized by the chalice. The same order seems to have been anciently observed in the Roman Church in placing them upon the altar. At a later period, that is to say, in the middle of the thirteenth century, the Roman rite is described as having been that of placing the host to the left of the priest, and the chalice to his right. The modern Roman practice is to place the chalice behind, and the patten with the host in front: if there be any other hosts to be consecrated, they are placed to the left of the priest. The water and wine, when placed on the altar before the entrance of the priest, are always set on the Epistle side.

See Goar, in
Liturg. S.
Chrys. N. 25

Roma, Rer.
Liturg. lib. II.
c. 12. s. 5.

The most appropriate mode of ordering the holy vessels at this part of the service, previously to preparing them for the communion, is for the celebrant to place both the patten and the chalice in the middle of the altar, in a line with himself, the chalice behind and the patten in front; for they are presented before God as one Eucharist. At the time of preparing them for the communion this arrangement should be altered, and the patten should be placed on the Gospel side, and the chalice on the Epistle side. As a matter of convenience, any other pattens containing bread to be consecrated may at the first be placed on the Gospel side, and any other cups or flagons on the Epistle side.

To return.—The celebrant, arriving at the altar, bows down in deep humiliation, remembering the charge which lies upon him and his own unworthiness. He turns round and receives first the patten with the holy bread, and places it upon the altar; he afterwards receives the holy chalice, and places it upon the altar. In doing this, the intent and purpose of his spirit should be, that he, as the ordained minister of God, the hand of Christ, and the representative of the flock, may present to God upon His altar the holy gifts, as the symbol of the faith and devotion of the Church; in order that those gifts may, by the operation of the Holy Ghost, be made the Sacrament of the Body and Blood of Christ. This is beautifully expressed in that ancient prayer which, in the Ambrosian Liturgy, is appointed to be offered by the celebrant in the act of oblation, first of the holy bread, and afterwards of the chalice: "Receive, O most merciful Father, this holy bread [or 'this chalice'], that it may become the Body [or 'the Blood'] of Thine only Begotten, in the Name of the Father, and of the Son, and of the Holy Ghost;" a prayer which may be fitly offered by the celebrant to God in secret, although the singing of the anthem of Introit hinders its being uttered aloud.

But, besides this, there is another thought which should be living and burning in the heart of the celebrant at this

Martene, lib.
i. c. iv. art.
xii. ord. iii.
and Bona,
lib. ii. c. ix.
s. 2.

time. He should remember that, in presenting before God the gifts of the people, he presents themselves also. He is about to invoke the blessing of God, and the sanctifying power of His Spirit on the bread and wine, that the bread which he is about to break may be the communion of the Body of Christ, and the cup which he is about to bless may be the communion of His Blood; but he must be careful to remember that the flock of God, "being many," ^{1 Cor. x. 17.} are one bread and one body; for we are all partakers of that one bread."

The people, in bringing up their offerings by the hands of the deacons, bring up the same according to their ability—some more, some less—every one at least his mite: still they are, as individuals, unequally represented in the offerings placed upon the table of prothesis. But when the minister of God has separated from those offerings the two representative gifts of bread and wine, that they may be one Eucharist, the people are no longer unequally represented therein. Every child of God, every member of Christ—yea, in one sense, every human being yet within the reach of salvation, is equally represented in these holy gifts.

As truly as the Son of God took manhood, took the nature of each one of us, and as truly as He presented the flesh and blood which are common to us all, as a propitiatory sacrifice to God for the sins of the whole world, so truly is the portion, thus separated by the priest from the offerings of the Church, presented on the altar on behalf of all. It is the pledge of the willing sacrifice of body, soul, and spirit, rendered by the whole company of the faithful; so that herein all are, as it were, represented, and presented in Christ before the Father, that they may receive in themselves that mighty transforming power which shall change them into the image of His Son, from glory to glory. And therefore, at the moment when the celebrant presents upon the altar the Eucharistic offering of bread and wine, not in his own name, nor for himself, but in the name of the Church and on their behalf, he should lift up his heart

and invoke upon the people also the benediction of the Holy Ghost, that by His operation they themselves may be made a living sacrifice, holy and acceptable, may be transformed into the image of Christ, and prove the good and acceptable and perfect will of God.

While the celebrant is engaged in placing the holy gifts upon the altar, the people also are in spirit entering with him, their representative, into the sanctuary of God ; and in singing the anthem of Introit they are employed in expressing the same thoughts as those which should occupy him. In this anthem they invoke the help and guidance of God, to bring them to His holy hill and to His tabernacles, that they may offer to Him their sacrifice of Eucharist, call upon His name, and pay to Him their vows in the assembly of His saints. The anthem concludes with the ascription of glory to the Blessed and Undivided Trinity.

So soon as the anthem is finished, the celebrant turns round and invites the people to pray for the acceptance of their sacrifice. This is an invitation to stir up in themselves the spirit of unity with him, that as he, in the name and on behalf of all, presents their common sacrifice, they should lift up their hearts with him and for him, that he may not fail in his holy work. The response of the people is a prayer on their part, that the Lord, who alone can give strength and ability, may be with the spirit of His servant—a prayer which should convey joy and comfort to the heart of the celebrant. They further pray that the Lord will accept the common sacrifice, and that all, including both the celebrant and the people, may obtain the fruit thereof in His blessing.

The invitation should be given by the celebrant in the consciousness of his own spiritual unity with the people, and of the need he has of their sympathy and prayer. It should be received by the people with earnest desire that strength may be vouchsafed to him, and that through his ministry grace may be dispensed to them. This union between the priest and the people should remind us that the Lord Himself is even now thus waiting for His people—waiting that

the perfect sacrifice may be fulfilled in His Church, that "the offering up" of the Church "may be acceptable, being sanctified by the Holy Ghost." Rom. xv. 16.

The celebrant then offers the prayer over the oblation of the holy gifts, as yet unconsecrated. Every sacrifice, to repeat in another form what we have already said, supposes a previous offering or oblation of the thing to be sacrificed. The victim must be brought to the priest before it can be immolated. Christ offered up Himself before He was crucified by the hands of wicked men. We must believe and come unto God, before the Divine fire of the Blessed Spirit can come upon us and consume the flesh, and change us into the image of the heavenly. And so, in religious rites, the oblation is perfected by the sacrifice; the gifts of the people are shewn to be accepted, by the use which is made of them, by the authority of God, in His worship.

In the prayer now under consideration it is declared, that the holy gifts are presented unto God in token that the offerers are His. This is still more forcibly expressed by the words which follow, "of Thine only can we give to Thee." The literal meaning of this passage is (and it is so interpreted by the Greek ritualists), that the elements, which are now placed upon the altar and wholly devoted to God's service in His worship, were already His; not only as all natural things are God's, but as these have been by us already given to God. "Of Thine own we give Thee:" "we presume under Thine authority to take of the things already dedicated unto Thee, and to present them to Thee in honour of Thy Name, and in acknowledgment of our duty and service." And the spiritual signification is, that they are presented as a first-fruits and a pledge; that, as the hands of the priest have placed them upon the altar, waiting for the blessing of Almighty God that they may be used for spiritual ends, so we, who are already consecrated to be His in holy Baptism, do by these gifts express our desire, and bind ourselves to lie passive in the hands of Christ our High Priest, that we may by Him be devoted to God's service, and, through the inworking of the Holy Spirit, may fulfil His perfect will.

Goar, in Lit.
S. Chrys. N.
115, 134.

The celebrant therefore, with and in the name of the people, goes on to express the dedication of themselves to God, and to renew their vows of faithful obedience for the time to come. He implores the descent of the Holy Ghost upon them; that, as in the peace-offering, the fat, the kidneys, and the caul above the liver, were consumed upon the brazen altar, so the glory of the natural man, the fleshly mind with all its fruits, and the rebellion of the natural heart, may be consumed by the fire of the Divine love; and that henceforth they may be that living sacrifice which, through the death and resurrection of Christ, and the gift of the Holy Ghost, is their reasonable service.

And that they may fulfil those vows which they have uttered, the prayer concludes with a petition that they may receive the grace of that sacrament which they are about to celebrate (or, to use the expressions of the prayer itself, that they may receive grace through the sacrament as a means of grace), and that the Lord would regard the faith and prayers, not only of those present, but of His whole Church; for the whole company of the believers is represented by each congregation; and as the Lord is present where two or three are met together in His Name, so in like manner all are present in spirit in Him. And the people, remembering their unworthiness and past transgressions, and the celebrant, in stretching forth his hands to the ministry of such holy mysteries, remembering his own especially, they beseech of God not to impute those sins to His people, and hide His countenance from them, but to ratify in heaven what His minister, in obedience to His commandment and according to His will, is about to do on earth.

And if this be a becoming prayer as respects the people, how appropriate is it to one who, in the Name of God, is about to speak the words and to do the acts of Christ Himself; to speak and to do things which in themselves and apart from God are empty forms, but which are full of virtue because ratified in heaven and made effectual by the Holy Ghost! What carefulness, what clearing of himself, what indignation, what fear, what vehement desire, what zeal, what revenge, should be in his heart, so that the

prayers and sacrifices of the people, and the descent of the Divine grace upon them, be not hindered through his means: for though the unworthiness of the priest cannot hinder the efficacy of sacraments, nor is God's grace withholden from those who faithfully receive them, yet there is another side of the truth, namely, that a faithful priest makes a faithful people, and that the Church is one body, and grows through the increase of grace in every member.

II. 2. THE SOLEMN THANKSGIVING.

The gifts being now placed upon the altar, and laid in order for the sacrifice, the celebrant commences this part of the service which immediately precedes the act of consecration, and therefore called the Preface, with the same fervent prayer which we have already noticed as the opening passage of each new action,—“The Lord be with you.” And on no occasion is the responsive ejaculation, “And with thy spirit,” more necessary or more appropriate.

The congregation then rise, and the celebrant exclaims, in the words used in this part of the office from the remotest period, and to be found in every liturgy both of the East and of the West, *Ἀνω σχῶμεν τὰς καρδίας*—“Sursum corda”—“Lift up your hearts!”—words which in all ages of the Church, like the spirit-stirring note of the trumpet, have drawn out the affections of believers, and prepared them for the act of praise and blessing to which they invite.

And it is right that all our spiritual faculties should be strung to the uttermost for the fulfilling of this holy act of thanksgiving, wherein we bless Almighty God for all His benefits in providence and in grace. It is difficult to over-estimate its solemnity. It is our sacrifice of Eucharist,* the sacrifice of “the fruit of our lips, giving praise and glory to Heb. xiii. 15.

* The name Eucharist is not unfrequently applied specifically to this act of thanksgiving: it is evidently so applied by Justin Martyr (Apol. ii. See p. 146, post), and by Cabaſilas, c. 27 (quoted by Goar, in Lit. S. Chrys. No. 124). It is called, in some liturgies and by some liturgists, “the Prayer of the Veil,” because the veil is immediately before, according to the Greek and Eastern rituals, removed from the holy gifts; elsewhere it is called the “Anaphora,” or offering. (See the Coptic Liturgies of SS. Basil and Cyril, and the Greek Liturgy of St.

His name." The Lord Himself, in the night in which He was betrayed, was filled with anguish, and His disciples with horror, while He told them that one of them should betray Him; yet, when He had taken the bread and the cup into His sacred hands, He poured out His soul in giving thanks to God, and offered His Eucharist. We, after His example, having now before us the bread and the cup, separated unto the worship of God, and about to be consecrated, offer our Eucharist and pour forth our thanksgivings.

In most of the earlier liturgies this act of blessing is most full and large; and, for the most part, the more ancient the liturgy, the more full the tide of praise. It is only as we come to the Roman Mass, which, in its present form, is probably one of the most recent, that we find it cut down and limited to a few sentences. This may be convenient for daily use; and, probably, like many other deviations, the curtailment arose from adopting in the more solemn services what was appropriate to less solemn occasions. But on the first day of the week, in the great assembly of the saints, it is fitting that our ascription of praise and glory in this sacrifice of Eucharist should overflow.

Let us see how St. Justin Martyr, who flourished within fifty years of St. John, describes this act. After having spoken of the common prayers, he says, "Concluding prayer, we salute each other with a kiss. Afterwards there are brought to him that presides over the brethren bread, and a cup of water and wine. And taking them, he offers unto the Father of all, through the Name of the Son and of the Holy Ghost, and at great length (or, as he afterwards expresses it, "to the utmost of his power") fulfils the Eucharist, because God hath counted us worthy of these things." And in one of the earliest of these forms which have survived to us, namely, that contained in the Apostolical Constitutions, this great thanksgiving contains the whole record of God's goodness, first in creation, of which

Apol. ii. p. 97.
Ed. Col. 1786.

Patr. Apostol. Cotel.
Const.
Apost. lib.
viii. c. 12,
tom. i. 399,
&c.

Mark, Renaud. tom. i. pp. 13, 41, and 144); also "the beginning of the oblation." (See Alexand. Lit. of S. Basil and that of S. Gregory; Renaud. tom. i. pp. 64 and 99.)

the several parts and stages are passed in review ; then, as revealed in Holy Scripture, in all His acts towards the patriarchs and the children of Israel ; and, lastly, in the events of our Saviour's life, and of His death, resurrection, and ascension.

The first sentence of the Preface is the same as in that most generally used in the Roman Mass. It is curtailed in the English Communion-service by leaving out the words, " Who, together with Thy Only-begotten Son and the Holy Ghost, art one God and one Lord." In this, and in many of the expressions in the subsequent clauses, it follows the ideas, and in some instances the expressions, in the prayer or act of thanksgiving, in the liturgy ascribed to St. Chrysostom, and ordinarily used in the Greek Church.

At the words, " One God and One Lord," the celebrant should reverently bow the head, in acknowledgment of the adorable mystery of the Triune God. The Father is the One God and the One Lord, not to the exclusion, but altogether to the inclusion, of His Word and of His Spirit. Three Divine Persons, perfectly distinct, yet indivisible, being One God and One Lord.

The acts of reverence which are suggested as appropriate in this and other similar places,—such as in the Creed in naming the Name of Jesus, in confessing the mystery of the Incarnation, and also in pronouncing the Name of the Trinity,—are not merely outward tokens of worship and adoration—they are also tokens of profound awe at the surpassing mysteries to which we are referring at the time. As outward tokens of worship, they might be used whenever the name of God is mentioned, or the name of any one of the Persons in the adorable Trinity. And if this were the only motive, it would be difficult to justify the constant use of that act of reverence when the name of Jesus is mentioned, and its omission at the name of the Father and of the Holy Ghost. If the passage of holy Scripture be adduced, that " at the Name of Jesus every knee should bow," sup- PHIL. II. 10. posing that it was intended to convey a literal command, that command would not be obeyed by bowing the head : and if it were, it would follow that if God hath so highly

exalted Him, that at His name every knee should bow, much more ought the knee to bow to God Himself, who hath given Him so high a name. We bow upon all these occasions, in meditating upon the mystery contained under the name or the expression which calls forth our reverence. And in this place the thought which should occupy our attention is this, that, acknowledging the glory of the eternal Trinity, we worship the Unity in the power of the Divine Majesty.

Proceeding from this, we make mention of several causes or occasions for thanksgiving,—creation, life and being, provision for our wants, and redemption from eternal death. This leads us to the incarnation of the Lord, His passion and session at the right hand of God, the gift of the Holy Ghost, and all those means by which His grace is ministered unto us. In this part of the thanksgiving also are introduced any special topics appropriate to particular days and festivals, which will better come under consideration when we review the services for days of observance; for as these special prefaces are not so arranged as to vary with the seasons of the ecclesiastical year, but are for use only on the days to which they are assigned, they will be more fitly noticed hereafter. The same remark will apply to the other special clauses, prayers, and anthems, for particular days, contained in the subsequent part of this office.

Having gone through the several particulars for which thanksgivings are due, we conclude by offering praise, worship, and adoration, unto the name of God, even of the Father, and of the Son, and of the Holy Ghost; stirring up ourselves to unite, as it were, our voices with those of the heavenly host, that we may together join in that hymn which, in holy Scripture, the seraphim are said to sing, one to another, before the throne of God.

ISA. vi. 2, 3.

The words of this last clause of the eucharistic Blessing are as follows :—"Joining in the hymn of angels and archangels, and all the host of heaven, the cherubim and seraphim before Thy throne, and singing," &c. Let us inquire what is the meaning which we attach to these words, "angels and archangels," "cherubim and seraphim."

We have received instruction through the light of prophecy, that, under the names and symbolical characters of the cherubim, as described in the Prophecy of Ezekiel, and Ezek. i. of the seraphim, as described in the prophecy of Isaiah, are Isa. vi. contained two mysteries; both of them relate to the modes wherein God acts towards His creatures, and reveals Himself to them, but each is distinct and different from the other. These, as being the modes of God's acting, are eternal and invariable, however they may differ in their actual manifestation.

The cherubim, under the symbol of four living creatures, having the faces of a lion, an eagle, a man, and an ox, set forth:—First, that Divine Will which brings all things into being, and that rule and government, directed by perfect wisdom, which orders and disposes of them, and puts in motion and renders effectual the other operations of God. Secondly, that spiritual intuition which proceeds from God, and is the source of all inspiration and knowledge. Thirdly, that Divine reasonableness by which, according to God's order, all material and animal existence should be subdued and directed to its proper end. And, fourthly, that administration of providence, strength, and comfort, by which all creatures are sustained and nourished. These are manifested in the Church through the ministry of apostles, prophets, evangelists, and pastors, by means of whom the operations of the Father, the administrations of the Son, and the gifts, or inworkings, or energies of the Holy Ghost, are exercised in the way of ministry in the Body of Christ. And with this (which we have learned through the word of prophecy, delivered to us by the Apostles of the Lord) agrees the meaning of their name; the word cherub signifying, according to the best Hebraists, “the likeness of the power,” that is to say, the likeness of the power, or *δυναμις*, of God.

The seraphim, on the other hand, are not described as multiform; but, standing above the throne in heaven, they are the symbol of the presence of Jehovah—that presence which was manifested unto Israel by the pillar of fire, in which the Angel of the Lord, the Guide and King of Israel,

Matt. xviii.
20.

dwelt in visible glory among them. Of this Divine presence, vouchsafed according to His promise to every congregation of His people gathered together in His name, the angel of a particular church stands to that church the representative and the pledge; and, through the exercise of his ministry, the church is gathered into one spiritual body, under one head. So that as our High-Priest appears before the throne of God, the Head and representative of His people, receiving for them the gifts and blessings which He dispenses to them,—in like manner, all the angels surround, as it were, the throne of God, the heads and representatives of the gathered companies of the faithful, receiving from the hand of Jesus, through the fourfold ministry of the Universal Church, the spiritual mysteries which they are to dispense to their people, and the holy rules by which they are to guide them. The angel is not only the presiding priest and ruler in his church, he is also the ordinance for light and guidance to his people. And with this symbolic character, also, the name “seraph” in the original Hebrew agrees, signifying burning, or flame of fire.

When, however, we thus employ these words, we by no means limit their use or application to the abstract ministries of the Church, or to the men who have been ordained of the Lord to exercise these several ministries, whether they be now alive,—or whether they be numbered with the dead, still one with us in the communion of the Holy Ghost, although waiting for the resurrection of their bodies. We believe that God hath created beings ordinarily invisible, whose natural substance is inaccessible to the senses of man, and therefore differs essentially from those substances of which the earth and the vegetable and animal creation are formed. We believe that these beings are finite and creature existencies, endowed with apprehensions and faculties (whatever be their nature) enabling them to communicate with one another, capable of obedience to law, and consequently the subjects of order and government. We find

applied to them in holy Scripture names, which prove the existence of rank and the exercise of authority; such as archangels, thrones (*ἀρханγелоι*), dominions or lordships (*κυριοτητες*),

1 Thess. iv.
16; Col. i. 16;
Rom. viii. 38;
Eph. i. 21;
1 Pet. iii. 22,
&c.

principalities or governments (*ἀρχαί*), authorities (*ἐξουσίαι*), and powers (*δυναμεις*). We have, therefore, no difficulty in cordially receiving what has been believed both by Jews and Christians, with almost unanimous concurrence, that the words "cherubim" and "seraphim" are also names belonging to certain classes of these spiritual beings; nor have we any hesitation in so applying them in the passage before us. We do not, however, suppose that these spiritual beings are created in such material forms, as those under which the cherubim and seraphim are described in holy Scripture; nor that the things symbolized by these forms are manifested among angels and spirits, in the same manner and form that they are manifested in the Church on earth among men, which present form of manifestation also is necessarily adapted to our present state. But there is no difficulty in believing that the holy angels should be ordered, guided, and sustained, through means of such an organization among themselves, as would be fitly represented by the same symbols as those which also represent the fourfold ministry of Christ, and His presence and government in His Church; and that, in consequence, those symbols should be applicable to classes among angels in a way analogous to that in which they are applicable to classes of ministers in the Church.

Therefore, in declaring that we join our voices to those of angels and archangels, and cherubim and seraphim, and all the host of heaven, we refer to the whole Church of Christ; to apostles, and prophets, and evangelists, and pastors, to angels or bishops of all classes and degrees, and to all others the saints of God, both living and departed: for all are spiritually present through the presence of Christ and in the Holy Ghost. We also refer to all the host of heaven, the elect angels and spirits who surround the throne of God, and worship before His Majesty, whether cherubim or seraphim, angels or archangels, thrones or dominions, principalities, authorities, or powers. God is not only the object, He is also the Author, of all worship; He hath given His Son, God Incarnate, to be worshipped and glorified by all; and, from the seven spirits before the throne, He lights up the flame of adoration, thanksgiving, and praise, which

burns in all His reasonable creatures, whether angels or men.

The hymn which follows is derived from two sources. The former part consists of that song, attributed by Isaiah to the seraphim, which they sang one to another, ascribing holiness to the Thrice-Holy, whose glory fills heaven and earth. The latter part consists of that "Hosannah to the Son of David, which cometh in the name of the Lord," sung by the multitude when He entered into Jerusalem immediately before His passion. The first, therefore, is addressed to God Almighty, the Father, the Son, and the Holy Ghost; the latter specially refers to God in our nature, God visible in flesh.

This hymn is called by the Greeks *Epinikion*, or song of triumph; by the Latins, the *Ter Sanctus*, or thrice-holy. In the Greek liturgy it is sung by the choir, in the Roman it is ordinarily chanted by the priest: but the ancient practice of the Church, and the most fitting, is that all the people should join in singing it.

II. 3. THE CONSECRATION.

The Eastern liturgies generally continue the act of thanksgiving, or eucharistic prayer, after the triumphal hymn; indeed, in several liturgies, the Preface is called "the Offering," and "the beginning of the Oblation." In all these liturgies, therefore, as soon as the choir have finished the last Hosannah, the celebrant resumes his thanksgiving, ascribing holiness to God and to His Christ; and, after referring (for the most part) to the actions of our Lord during His life on earth, he concludes with the recital of the words of institution, which, consequently, form part of the Thanksgiving. The holy gifts are then offered before God; and after this oblation follows a prayer for the sending down of the Holy Ghost upon the gifts, that they may be made the Body and Blood of Christ: and in the Greek liturgies of Saints Chrysostom and Basil, there is afterwards an express act of blessing both the bread and the cup. Then are recited the Commemorations of the living and the departed (except in the Alexandrine Liturgy of St. Mark,

See Note, p.
145.

where the commemorations are made after, or as a part of, the Preface, before the Consecration). And, at the close or summing up of the prayers of intercession, and immediately before the Communion, the Lord's Prayer is recited.

In the Roman Mass, which, as we have before mentioned, is probably of more recent date than the Oriental liturgies, the Preface is not continued after the *Ter Sanctus*; but then commences what is considered to be a new and distinct part of the service, called the "*Canon of the Mass*," a name derived, as is generally alleged, from being the invariable form or rule, which, beyond all other parts, it is important strictly to comply with. The Canon begins by a prayer that God will accept and bless the holy gifts, with an oblation of them, although yet unconsecrated, on behalf of the Church; a very short commemoration of the living and of the departed follows: then a short prayer is offered, beseeching God to accept the oblation, and to perfect it, that it may be made unto them the Body and Blood of Christ, but without any invocation of the Holy Ghost in express terms; and the prayer is concluded and summed up by the words of institution, in which the pronouncing of the words, "*This is My Body*," and "*This is the cup of My Blood*," &c., is considered by the Roman ritualists and theologians to be the formal act of consecration. Then, after a commemoration of the departed, the Lord's Prayer is repeated before the Communion, as in the Oriental liturgies.

It will be seen, then, that in the Greek and Oriental liturgies the eucharistic prayer or blessing, corresponding to the Preface, embraces in its scope the words of institution, and thus introduces the act of consecration, which act, however, is not by the Greeks considered completed in the recital of those words; for the subsequent prayers recognise the elements as still waiting for consecration, and the Eastern Church contends, in opposition to the Roman, that the subsequent blessing of the elements, and invocation of the Holy Ghost, are essential to the consecration. Consequently, by the construction of these liturgies, the recital of the Lord's Prayer is excluded in this place, namely, immediately after the Preface: it could only be introduced before the Preface

or in its present place. In the Roman Mass, although the Preface is kept distinct from the act of consecration, yet they probably followed the earlier liturgies in introducing the Lord's Prayer before the Communion.

We must remember that all the existing liturgies were committed to writing at a comparatively recent date. In all the principal liturgies we find rites evidently the same in their origin, and even the same forms of prayer and devotion, and yet great diversity in the order in which the different parts of the office are arranged. In many instances it is impossible to discover the principle upon which any particular liturgy is arranged, or why it is made to vary from the order observed by others. Of these variations we have just given some striking examples: we must proceed to give the reasons for the order adopted in our own office.

We shall presently consider wherein the act of consecration consists, but, whatever it be, we believe that it ought to be kept perfectly distinct from the Eucharistic Prayer or solemn Thanksgiving. These are evidently two acts of a totally different character. The Thanksgiving, as we have already pointed out, is an act in itself analogous to the consecration and oblation, "rendering the calves of our lips;" and as such it is the fitting preface to the act of consecration, of which, however, it forms no part: it is an act of worship complete in itself.

Having then concluded the triumphal hymn at the close of the Preface, we suffer an interval to elapse before proceeding to the actual consecration, and in this interval we devoutly kneel down, and the celebrant offers the Lord's Prayer. This should be done in a low but distinct voice. The propriety of introducing the prayer at this time will appear from a consideration of its contents. The terms in which it is expressed are remarkably applicable to this sacrament, and evidently calculated to prepare us for the act of consecration, rather than for that of communion: they seem to point to the consecration, and the worship consequent thereon, as future; rather than to imply that the holy gifts have been already consecrated, and the worship actually offered.

In the Lord's Prayer (to use words familiar to most of

us from infancy) "we beseech our Heavenly Father to send His grace to us and to all people, that we may worship Him, serve Him, and obey Him, as we ought to do." We are about to commemorate the death and sacrifice of Christ—that death by which the name of God was hallowed in the highest degree, which opens to us the kingdom of heaven, which is an act of obedience and fulfilment of the will of God, such as none but the God-Man our Redeemer could offer. Our commemoration of this, doing it in the grace of God, and according to the institution and commandment of Christ, is the highest worship and worthiest sanctification of the name of God which we can offer. It is also the means of ensuring that Christ shall dwell in us and we in Him, who shall fulfil in us all His Father's will; and when that is accomplished in the Church, His kingdom shall come, and His will shall be done in all the earth. Moreover, in this holy sacrament, we shew forth the Lord's death until He come, and this not merely in the communion, but also in the previous acts; and when He shall come, the true Paschal supper shall be fulfilled in the kingdom of God. Luke xxii. 16. In approaching, therefore, to the celebration of these mysteries, we pray our Heavenly Father that His name may be hallowed, His kingdom may come, and His will be done on earth as it is in heaven; which words evidently refer, not to an act of worship already performed, but to one which is yet about to be offered.

Next we pray unto God, that He will send us all things that be needful, "both for our souls and bodies." We pray John vi. 33. both for the Bread which hath come down from heaven, and hath given life unto the world, and also for that bread which we need for daily food, for all is included in Christ. We pray for "*our* bread," saith St. Cyprian, on this prayer, "because Christ is the bread of us, who belong to His body." S. Cyp. in Orat. 13. The word in the original in both the Gospels, St. Matthew's and St. Luke's, which we translate "daily," is very remarkable: Origen declares that it was framed by the two evangelists in order to be used in this very prayer. Orig. de Orat. 16. It is formed of a preposition ($\epsilon\pi\alpha\upsilon$), the first and most usual signification of which is "upon," "over," or "above," and

John vi. 27,
33, 51.

the word, "being," or "substance" (*οὐσία*), for which reason the Latin Vulgate translates it *super-substantialis*, or super-substantial. Assuredly this petition cannot be limited to the food for our bodies, to the meat which perisheth ; * it extends to that food which "endureth unto everlasting life, which the Son of Man giveth unto us," "the true bread," "the living bread," "His flesh, which He gives for the life of the world." This, then, like the previous clauses, seems more applicable to a period when we are yet waiting for the consecration of the holy gifts, than it would be at a later time, when we believe that they are actually consecrated, and that the feast is ready for us. In applying to the consecration, it doubtless applies also to the communion ; but as it applies to both, it should precede both.

Lastly, there is one remarkable feature in this prayer which peculiarly adapts it to the holy Eucharist. Instead of commencing with a petition for forgiveness, and then proceeding to ask for further mercies, it commences with the worship of God. Then follow petitions for the establishment of His kingdom, for daily bread, whether for the soul or for the body, and, last of all, for forgiveness and for preservation from sin. This last prayer in its natural order would seem more fitting for the commencement than for the close. Confession of sin would appear the preliminary both to worship and to prayer for the things we need. But in the order actually followed, there is a strict analogy to the order observed in the sacrament itself ; which is, first of all, a Eucharist—a sacrifice of praise, worship, and joyful obedience, but which is also given to us for remission of sins, and for life eternal.

For these reasons the prayer given to us by our Lord is especially appropriate in the celebration of the sacrament of His Body and Blood ; and, as well from its intrinsic dignity as from the words in which it is expressed, its proper place is immediately before the solemn act of consecration, and not at a later stage.

Let us next consider wherein consists the act of conse-

* "Not the common bread, but this holy bread, is that which is super-substantial."—S. Cyr. Hierus. Catech. xxiii. Mystag. v. s. 15.

cration. And, first, let us premise that by "consecration," we do not mean merely the devoting of a thing to God, nor even devoting it to be used for His worship. The holy gifts have already been hallowed by prayer and dedicated to Him, when they were first brought up to the table of prothesis with the other offerings of the people; and by a further act, when presented upon the altar, they were separated from all common use, and consecrated and devoted to holy purposes. Our desire is now, through God's blessing, to effect that further end which the Lord effected when He instituted the sacrament.

He took bread, that is to say, He separated that unleavened bread which remained upon the table, after having served the purposes of the Paschal feast. He afterwards separated the cup of blessing, which was also a part of the same feast. He separated both from the service of the Law, and from being merely figures of spiritual things, that He might make them the materials of new and spiritual rites. We have also separated and amoved, from the general offerings of the people, previously dedicated to God by prayer, the holy bread and chalice, that they may be the materials of the same rite which He then instituted; in other words, that they may be made the Sacrament of His Body and Blood. And that which He then did to effect this end, He hath bidden us to do.

He took bread—He gave thanks—He blessed the bread—He brake it, and said, "Take, eat, this is My body." In like manner, also, after supper, He took the cup, saying, "This cup is the New Testament in My blood."

The Evangelist St. Luke does not mention that the Lord blessed the bread before breaking it—he merely states that He gave thanks. St. Matthew and St. Mark, on the other hand, do not allude to the thanksgiving before the breaking of the bread, but they do mention that the Lord blessed the bread. They record, however, that He gave thanks before the consecration of the cup. Two difficulties might here occur, viz. Were the thanksgiving and the blessing one and the same? Or, Did He give thanks to God, and also bless the bread? And, secondly, Should

there not be a second giving of thanks before the consecration of the cup, seeing that the Lord gave thanks before He gave the cup to His disciples? A very little attention will enable us to solve both these difficulties.

The first of these difficulties arises from the ambiguity of the word "to bless." The giving of thanks can only be used in reference to God; but the word "to bless" might apply either to God, or to the creatures of bread and wine. If, therefore, the word "to bless" applies to the bread and wine, then the two words cannot apply to one and the same act. Now there is a passage in St. Paul's first epistle to the Corinthians which enables us to ascertain the meaning and application of the word in question. He says, in the tenth chapter (ver. 16), "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" St. Paul here speaks of both the bread and the cup as the subjects of consecration in the Eucharist; the bread under the terms "which we break," the cup under the terms "which we bless." This determines the meaning of the word and its application. It is the cup which is blessed; and the two words, "to bless" and "to give thanks," are therefore not used synonymously. He says not "the bread which we bless," because, although it is certain that if the cup was blessed, the bread was also blessed, yet the distinguishing act in consecrating the bread was the breaking of it. But when he thus applies the word "bless" to the cup, we cannot suppose that he would give any other meaning to the same word, when it is employed in the Gospels of St. Matthew and St. Mark, to describe what our Lord did in consecrating both the bread and the wine. From whence it follows that Christ first gave thanks to God, and afterwards blessed the bread; and that, "after giving thanks," He "in like manner also" blessed the cup.

With respect to the second difficulty, it must be admitted that, upon the occasion of instituting the sacrament, our Lord gave thanks a second time, after the consecration of the bread, and before the consecration of the cup. And although we have already shewn that the act of thanks-

giving is a separate and distinct act from that of consecration, yet, if there were no difference of circumstances, the example of the Lord would furnish an argument to us for a similar preface to the consecration of the cup. But the circumstances *are* different. We must remember that the Lord instituted the sacrament before the Paschal feast was ended : and He took the bread and the cup, in the order in which they were usually partaken by the Jews on that occasion. "As they were eating," He took bread ; but "after they had supped," He took the cup. In fact, in the celebration of the Paschal feast an interval of time was suffered to elapse before the partaking of this cup. Nor was it partaken, until there had again been offered a distinct thanksgiving. The circumstances, therefore, under which the Lord offered a second thanksgiving, do not exist in our celebration of the rite. In the institution, supper was not ended when the first act took place. But now the legal rite has altogether disappeared, and there is no occasion for any interval of time before the cup is consecrated, nor, consequently, for any second thanksgiving. This only is necessary that the cup be consecrated "in like manner" as the bread,—that is to say, as St. Paul shews, that there should be a distinct blessing of the cup, as well as the pronouncing over it the words of Christ.

The act of consecrating the bread consisted, therefore, in the Lord's blessing and breaking it, and pronouncing it by His word to be His Body : and in reference to the cup, in blessing it, and pronouncing it by His word to be His Blood. And as He bid us to do that which He did, our act of consecration must consist of the same particulars in order to the due celebration of this holy Sacrament.

In doing this, however, it well becomes us to remember how great is the difference between Him and ourselves ; and that we are but instruments whom He employs, to pronounce His blessing and to speak His words. Nor, on the other hand, must we forget, that we fulfil His commission, not as inanimate machines, but in the responsibility of living and reasonable men. Standing, therefore, in this relation, we do not content ourselves with repeating a

mere form of words; but before we ourselves bless, we beseech of God to bestow His blessing; and after we have spoken the words of benediction, we pray Him to ratify our act, and to send down the Holy Ghost upon that which we have blessed in His name. And again, in breaking the bread, and in pronouncing those life-giving words of Christ which declared the bread to be His Body and the wine His Blood, we do it not in our own person; but we adopt the form of a narrative, and relate how He fulfilled the holy rite, demonstrating by the acts which we do, that the words which we speak are intended to apply to the holy gifts before us. In this manner we testify that He alone, who consecrated the Sacrament in the night in which He was betrayed, doth now, in the person of His servant and representative, bless and consecrate that Sacrament which we are celebrating.

The celebrant, therefore, when the Lord's Prayer is concluded, rising from his knees, lifts up his heart to God, secretly beseeching God to have mercy upon his unworthiness, and to enable him to fulfil the holy office to which he is now addressing himself. He then prays of Him to look down, and to bless and sanctify the bread; to which, while using these words, he should point with his finger. Strengthened with this prayer, he proceeds to bless the bread both in word and by significant act, which is appropriately done by making over it the sign of the cross; and he invokes the descent of the Holy Ghost, that it may be made unto us the Body of Christ. He then repeats the words of institution in the way of narrative, as we have said, taking the bread, and breaking it, at the times indicated in the Gospel narrative. In like manner, and with the same form, the wine is consecrated; that is to say, by blessing, with prayer and invocation of the Holy Ghost, and by pronouncing the words of Christ, that it is "the New Testament in His Blood."

It is manifest that the meaning and purport of the whole office must greatly depend upon the force of the words here used: it is necessary, therefore, that we examine them more closely.

First, we pray God to look upon us, and to bless and sanctify, *not us*, but the bread and the wine upon the altar. The celebrant then pronounces a blessing in the Name of the Holy Trinity, *not* upon the *people*, but upon the bread and the wine. Material things, therefore, things naturally inanimate, are capable of receiving blessing and of being made holy. They are blessed, not merely in name, or because used for holy purposes, and so becoming associated with holy thoughts and feelings: were nothing more implied, it would only be necessary that they should be thus used, and they would be sanctified to this extent in the use; and prayer for their being blessed and sanctified would be unnecessary and improper. On the other hand, as they are and remain inanimate, this prayer and blessing are evidently based upon the supposition that they are capable, through God's act and the operation of the Holy Ghost, of being the channels or instruments of blessing and sanctification to others; and the object of the prayer and blessing is that they may be made such channels or instruments.

To this the Law bore testimony in all its rites; and the difference between the ordinances of the Law and the sacraments of the Gospel is precisely the distinction between shadow and substance, between prophecy and fulfilment, between the testimony to Christ which was to come, and that to Christ already come, seated at the right hand of power, and present by the Holy Ghost to effect all that is signified in the words and acts of His servants: so that the material and inanimate things employed are no longer types of spiritual blessings absent and to come, but are figures and representatives of spiritual blessings present, and bestowed upon us through the material things which represent them. This is the effect of the blessing and sanctification for which we pray in every sacrament, and which God Almighty, the Father, the Son, and the Holy Ghost, bestows through the instrumentality of His ministers, and in answer to their prayers. The special effect to be looked for from this blessing in the sacrament of the Eucharist is pointed out in the next sentence, in which we beseech of God the Father to send down the Holy Ghost, and to make the bread and

wine to us the Body and Blood of His Son. For this is the special spiritual gift bestowed in the Eucharist; and all grace and blessing which in this sacrament we look for, we expect to receive, not by some indefinite means, but in this distinct and definite way, viz. through the Body and Blood of Jesus Christ, given to us upon the altar, and to be partaken by us in the Communion.

Finally, the act of consecration is completed and crowned by the words of Christ pronounced over the bread and wine, "This is My Body," "This is the New Testament in My Blood;" which words, by the acts of the celebrant, in taking the bread into his hands and breaking it, and in taking the cup, are made to apply to them respectively. And thus we testify that God hath answered our prayer, and, by the operation of His Spirit, hath effected that which we besought of Him to do. Therefore, in the subsequent acts of worship and prayer, we acknowledge that bread and that cup to be the "holy bread of everlasting life, and the cup of eternal salvation;" we call them by the name of "gifts sanctified by the Holy Ghost," "the spiritual food of the most precious Body and Blood" of the Son of God our Saviour.

With respect, then, to the force and meaning of the words we employ, it is manifest that they import, that a real change takes place in the holy gifts through the act of consecration. Those who use these words, are precluded from denying that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;"—not only received, but taken. God's act, by the instrumentality of the celebrant at this period of the service, and not the faith of the communicant at any subsequent part of the service, makes the elements thus consecrated to be the Sacrament of the Body and Blood of Christ. They have become and are now a true and valid sacrament, true outward and visible signs, not of spiritual things now absent, and only to be realized hereafter by the faith of the recipient, but of spiritual things verily present upon the altar. The holy gifts *were* mere bread and wine; but we have offered to Almighty God solemn

and deliberate prayer that He will bless them, and send down His Spirit and make them to us the Body and Blood of His Son; we have pronounced over them the words of Christ, pointing to them as His Body and Blood; and we are now about to present them before God, as the bread of life and the cup of salvation. The intent and meaning, therefore, of these passages is, that the sacramental elements have become that which we besought of God to make them, the Body and Blood of His Son: and where His Body and His Blood are, His whole human nature—soul as well as body—and Himself in His Divine personality, are not absent.

But here several questions occur: for, first, we believe that Christ in His natural body is at the right hand of God, and we do not believe that since His ascension He in His natural body hath removed from that place; and in the act of worship which follows immediately upon the consecration, and in which we present the Sacrament before God as the bread of life and the cup of salvation, we expressly recognise His glorious presence at the right hand of the Father. And, secondly, the material things which we see before us are bread and wine, remaining unchanged so far as their physical qualities are concerned.

Bread and wine, as material substances, are substances, respectively, the results of certain elements in given proportions chemically combined. Flesh and blood are respectively the results of certain elements in given proportions chemically combined. The holy gifts after consecration not only have all the external appearances of bread and wine, but are resolvable into the identical elements composing bread and wine, and in the just proportions proper to those substances. No one at the present day doubts this. The thing, or being, or substance, composed as that is composed which lies upon the altar, is bread, and not flesh—is wine, and not blood. As to any substance of bread separable from its outward and sensible qualities, and from its constituent elements chemically combined, we know nothing of it in nature or experience; we read nothing of it in Scripture; nor do we find it any where advanced, except by those who endeavour to prove thereby the dogma of Tran-

substantiation; and we have no warrant to believe in the possibility of any such separation, or of the separate existence either of substance without qualities, or of sensible qualities without substance. Moreover, if such separation or separate existence were possible, it would render it impossible, for beings constituted as we are, to attain to any knowledge or certainty upon any subject whatever, through means of our bodily senses.

The idea of substance, apart from all the sensible qualities belonging to it, is a metaphysical idea, very useful for the purposes of mental abstraction and metaphysical reasoning, and frequently met with in philosophical writers. Such a state of things, however, has no existence any where in nature: neither is it alleged to have any existence, except in this particular instance, for the purpose of supporting a theory, and giving an explanation how, in the Sacrament, the presence of the Body and Blood of Christ is compatible with what our senses tell us concerning the outward species. But this theory and this explanation are so repugnant to the fundamental principles of faith, understanding, knowledge, and reason, and so utterly unnecessary to a right belief in our Saviour's words and in the truth of the Sacrament, that we cannot but reject them.

They are repugnant to the fundamental principles of our nature as reasonable creatures; for they proceed upon the rejection of the evidence of our senses as to the existence of visible and tangible bodies. And the advocates of this opinion are compelled, even by their own philosophical theories, to go farther than a mere change of substance: for if it were merely the substitution of the substance of our Lord's Body and Blood for the substance of the bread and wine, then the sensible qualities, or appearances, of the bread and wine would belong to the Body and Blood of the Lord; and this would be Impanation, or a conversion of the Lord's Body and Blood into bread and wine. They are, therefore, compelled to suppose that the substances of flesh and blood are present without any sensible qualities; and that those sensible qualities, which we see, belong to no substance or subject whatever; the substance of the bread

and wine annihilated, and the sensible qualities remaining without a subject. In other words, our senses are acted upon, and yet it is nothing, neither matter nor spirit, which acts upon them! Nothing—a non-existence—has sensible qualities, and is made apparent to our senses!

But this hypothesis is not only unreasonable, it is also unnecessary. For all Christians agree, that the flesh and blood of Christ are at the right hand of God, where He abides in the glory of the Father. All, who believe in the presence of His flesh and blood in the holy Eucharist upon the altar, agree, that such presence is not effected by these substances ceasing to be in the one place and being moved to the other. And yet, strange to say, all are not agreed that this presence upon the altar is compatible with the presence of the material substances of bread and wine: although it is evident that, if the flesh and blood of Christ can be really present upon the altar without ceasing to be in heaven, and without being moved from heaven, or change of place, *ia*, there can be no reason why, notwithstanding their presence, the material substances of bread and wine should not remain, as to their physical qualities unchanged. If their presence on the altar be of such a nature that they move not from where they were, it is evident that there is no reason why they should displace, by such a presence, any thing which was previously in the place where they now are.

Catech.
Conc. Tri-
dent. P. ii. 28.

If, then, we reject both Transubstantiation and Consubstantiation, applying those terms to the substances before us as material substances; that is to say, if we believe that the bodies we see before us, as material substances whose physical qualities are the subject of the senses, are bread and wine, being, in these respects, unchanged, what, after all, is the change which we believe to have taken place?

We answer, that we believe that that bread and wine, which in their original condition were, so far as we know, without any spiritual properties whatever, are now changed into certain *holy bodies*, which, without losing their former physical condition—being in that respect unchanged—are

now virtually and spiritually, by the power of the Holy Ghost, the Body and Blood of Christ. When we say virtually, we mean more than that it is as good as, or to the same effect as, if the Body and Blood of Christ were present. We mean, that in power, in efficacy, and virtue—that is to say, really and effectually—His Body and Blood are present. When we say spiritually, we mean, that they are not present by a *change* of place from heaven to earth, nor after any such manner as is proper to mere matter: but after a spiritual manner, a manner proper to a spiritual and immaterial substance, that is to say, without change or motion of parts; and that this presence is effected through the operation of the Holy Ghost. So that we believe that the Body and Blood of Christ are capable, in fulfilment of the will of God, through the ministry of Christ, and by the power and energy of the Holy Ghost, of being present elsewhere than in the place where are the material substances of His flesh and blood in their ordinary physical condition; and that, by reason of this presence, the bread and wine are changed into the Sacrament of the Body and Blood of Christ; in which Sacrament, under the outward figures and signs of bread and wine, are present, after a spiritual manner, the Body and Blood of Christ.

What we have now said is no explanation of this great spiritual mystery; it is a mystery, and we cannot explain it. We know nothing of the manner in which spiritual substances, having no material parts, are present in any place; nor how, being present in one place, they can subsequently be present in another place. It is, therefore, utterly impossible that we can explain how that mode of presence, which is proper to spiritual substances, can become the property of a material substance. We know this, however, that the body of the Lord, before He suffered, was transfigured in the presence of His disciples; and that, after He had risen,

Matt. xvii.
&c.

John xx. 19.

Luke xxiv.
31.

1 Cor. xv.

43-50.

Phil. iii. 21.

He came into the midst of them when the doors were shut, and on another occasion vanished from their sight; and the Scripture declares, that his body is now spiritual and heavenly: and as we also know that it ever has been, and still

is material, we have no reason to doubt that it is spiritual, as having spiritual properties; though, how those properties can attach to it, we know not.

Of this change, then, and of the presence of the Body and Blood of Christ upon the altar, we can give no sensible proof. We believe it on the word of Christ. When, in the days of His flesh, we find Him standing in the midst of His disciples, and holding in His hand that which He tells them is His body, they have no more difficulty in believing Him, without the evidence of sense, than in believing the evidence of their senses, when He walked upon the sea, or was transfigured before them, or when He passes into the room where they are sitting, although the doors be shut for fear of the Jews. And now, when the Holy Ghost hath been sent down upon the Church, and when the shadows of the Law have passed away, and the Body is come, even the Body of Christ,—when there are no more empty forms, but all are full of Christ,—we dare not explain away His words, or give them a merely figurative interpretation. It is true, that the bread which we see is the figure of His Body, but of His Body present and not absent, for He tells us, “This is My Body;” and in simplicity of faith, heartily and unfeignedly, we receive His words, believing that He is able to effect that which He says, without violence to the physical qualities of matter, or to the human understanding, aided by the senses which God has given as His ordinance for testing those physical qualities.

And this is a Sacrament, the outward and visible sign, of an inward and spiritual thing present, and conferred upon the faithful by means thereof. Destroy the outward sign or figure, and the Sacrament is gone. Deny the presence of the thing signified, and the Sacrament is degraded into a Jewish ceremony, a mere empty type of an absent thing. Notwithstanding, in the sacraments of the Church, as under the Law, “the flesh profiteth nothing.” It is not the water in baptism which profiteth, nor is it the bread and wine in the Eucharist: nor would the case be altered, if those material substances were converted into other material substances, such as flesh and blood. “It is the Spirit which profiteth;”

the words of Christ are they which confer Spirit and life. through means of material things, and add to them those spiritual properties wherein are conveyed that Spirit and that life, in the form which in each sacrament is proper thereto.

In considering, therefore, wherein the consecration of the holy Eucharist consists, we have arrived at some conclusions concerning the nature of sacraments in general. Every sacrament is instituted for conveying some spiritual blessing or gift proper to it; and it is blessed by the act of God, by the operation of the Spirit of God, and through the instrumentality of Christ, present in His own person, or in His ministers; the effect of which blessing is, that the material thing is rendered capable of conveying or imparting the special gift for which the sacrament was instituted. We must, therefore, guard against the notion that the sacraments of Christ are merely for conveying spiritual grace, without distinction as to the nature or form of the spiritual grace conveyed: they are as distinct as the form of the sacrament itself. Every sacrament conveys or increases spiritual life and strength. Every sacrament, whatever else it imparts, is a means whereby sinful man, through penitence and faith, receives pardon for the past, and ability for the future. But to each sacrament belong the gift proper to it, and the peculiar blessings resulting from the gift. For instance, in baptism by water in the Name of the Trinity, the gift of spiritual regeneration is conveyed, and all that is contained in the gift of regenerate life: but baptism is not the means by which God will feed us with the spiritual food of the flesh and blood of His Son. In like manner, in the holy Eucharist the gift bestowed is not the grace of regeneration, nor is it the spirit of power, nor is it specifically the gift of the Holy Ghost in any form: but it is the Body and Blood of Christ, and in these are comprised, and through these are bestowed, all those spiritual blessings which are the proper fruits of that heavenly food.

The words of blessing and consecration, therefore, imply that we have upon the altar, under the outward form or veil of the substances of bread and wine, the Body and Blood of

Christ really but spiritually present ; and where His Body and His Blood are present, there He is present Himself.

In all the solemn assemblies of His people He is present, with the Father and the Holy Ghost in the unity of the Godhead, to receive their worship, and to hearken to their prayers. In the midst of His Church, wherever two or three are met together in His Name, He is present by the Holy Ghost, according to His promise ; present to bless His people through His ordained servants, in faithfulness to His own act in their ordination. In the celebration of these holy mysteries, He hath been present with His priest in blessing and consecrating the holy gifts. But when these holy gifts have been consecrated, and His Body and Blood are spiritually upon the altar, then, in an especial manner, His presence is vouchsafed to His Church. He is present with them then, to plead the merits of His sacrifice, and to offer His all-prevailing intercessions in their behalf ; to feed them with the spiritual food of His own flesh and blood ; and therein to reveal Himself to them, and to hold communion with them. But we must remember that He is present under the form of a Sacrament ; so that we do not see His countenance of love and majesty ; we do not hear His precious words spoken through His own lips ; we attain not yet to fall down before His feet, and to speak to Him face to face. And the more we are conscious of His presence, and the joy of His communion, the greater will be our longing for the time when He shall arise from His throne, and His presence shall no longer be only after a spiritual manner, but His body shall move from the place where He now abides in flesh ; when He shall come in His body, and shall gather us unto Himself ; and we shall see Him as He is, and abide with Him for ever.

We have endeavoured to give a true and literal explanation of the words employed in the act of consecration,—words which are intended to express the faith of the Church. If such be our faith, with what holy awe should we wait upon every word spoken, and upon every thought expressed ! How earnestly should we lift up our hearts to God, and strive with Him, that He will answer the prayer of His

Church! How should we forget all else, that we may be one in spirit with the celebrant, in all that He says and does in invoking, and in pronouncing, God's blessing! With what assurance of faith should we listen to the words of Christ spoken in His Name, "This is My Body"—"This is the New Testament in My Blood!" With what humble and devout adoration should we give our response, and our seal, to all that is transacting, by uttering from our hearts, "Amen;" "So be it!"

II. 4. THE OBLATION AFTER CONSECRATION AND THE PRAYERS
CONSEQUENT THEREON.

Having ascertained what is the effect of consecration, as expressed in the words of our Liturgy, we have now to consider what is the religious use we are to make of this gift which God has vouchsafed to us, namely, the Sacrament of the Body and Blood of His Son: and, surely, reason and piety concur in bringing us to one conclusion. If we believed that the consecrated gifts were no more than the barren or empty signs of that body which was crucified, and that blood which was shed for us, still we could do no less than approach to God, and pointing to those significant emblems, remind Him of the sacrifice which Christ hath offered, implore the benefits of His passion, and pour out our hearts in prayer for ourselves, for the Church, and for all men. And if we believe that they are not empty signs, but that the Body and Blood of Christ are really, though spiritually, present, we can do no less, and we can do no more.

The unreasonableness of any other conclusion will further appear from the consideration, that this course is essentially contained and implied in the sacrament of the Eucharist. The Lord, in consecrating bread and wine to be the Sacrament of His Body and Blood, represented His own passion before God and man in lively figures: and in doing as He did, we represent the same. Whatever, therefore, be the form of consecration, or whatever our notion of its effect, if we separate bread and wine intending to celebrate the

sacrament of Christ's Body and Blood, these are in effect the representation and figures of the sacrifice of Christ; we remind God by our act of that sacrifice: and, if our hearts be full of sorrow for the past, of faith in the present, and of hope for the future, we virtually and implicitly implore, both for ourselves and for all, the full benefits of that sacrifice, remission of sins and eternal life. And what good thing is not comprised in one or other of these terms?

It is most true that the Sacrament is given to us that we may receive the spiritual medicine, and feed upon the spiritual food, contained therein: but our consumption of the sacrifice does not set forth *the death* of Christ, so much as *the benefits* which we receive thereby. Christ shewed forth and pointed to His death by His act in breaking and blessing the bread, and blessing the wine, and giving them as His Body and Blood to the disciples, rather than the disciples by receiving them. And can we receive that medicine and food, dispensed to us from the cross, without lifting up our hearts to God, and reminding Him of the sacrifice of Christ? Shall we hasten on to partake of the food of life and immortality, and not pause in order to glorify God for His grace, and to ask in words for the benefits which we are expecting to derive from the communion?

This, then, is the use which we make of the Sacrament. We present it before God: and our words express that we do this in remembrance of the sacrifice of Christ, as a shewing forth of His death, and as an expression of our joy that He hath risen from the dead, never again to die, and that He is present in glory at the right hand of power, from whence we wait in hope for His appearing unto our salvation.

We present it as "the reasonable and unbloody sacrifice which God hath instituted in His Church," the sacrifice of "the holy bread of everlasting life, and the cup of eternal salvation."

The word "sacrifice" is frequently applied in a figurative sense to any thing given, or any act done, expressive of the

entire devotion of the agent. Thus the word is applied to acts of confession, of praise, of worship of God ; it is applied to our offerings for the poor, or to any thing which on our parts we wholly give up in obedience to God, or in honour of His Name. In all these cases we apply the word figuratively. But where the material thing offered is set apart, and wholly consumed in honour of God, and in order to obtain any thing at His hand, the word "sacrifice" is no longer applied figuratively, but strictly and properly.

Therefore, when in the sacrament of the Eucharist we solemnly, before God, set apart bread and wine to be used in His worship, and to be consumed by us in His honour, and as a means of obtaining His blessing, it is to all intents and purposes a sacrifice, offered virtually for all those whom we expect or desire to be benefited through our act ; for ourselves, if we alone are the objects of our desires, thoughts, or prayers ; for others also, if they have part in our thoughts or intentions. It is difficult to conceive how the sacrament of the Eucharist can be celebrated, except with these two intents, namely, to honour God and to obtain His blessing.

It is impossible, therefore, to deprive this sacrament of the character of a sacrifice. But the quality of this sacrifice, and its acceptableness with God, must depend upon the way in which we look upon the effects of consecration. If we deny any real effect to the act of consecration, we deprive our service of the character of a *Christian* rite, and reduce it to the level of a sacrifice under the Law ; it becomes a mere type of an absent thing. On the other hand, if we deprive it of its sacramental character, that is to say, if, contrary to reason and credibility, we suppose that the bread and wine no longer exist, it would seem to follow that our sacrifice assumes to be a positive repetition of the One Sacrifice for sins once offered : nor can that be called an "unbloody sacrifice," of which the material substance of blood substituted for the wine forms a part. But in opposition to both these forms of error, we believe that we present before God the Body and Blood of Christ, in a mystery or sacrament. The material substances which our eyes behold are bread and wine ; but the spiritual substances which our faith

discerns (for we believe them to be truly present) are the Body and Blood of Christ, present, not after the manner of material substances, but after a spiritual manner, and by the operation of the Holy Ghost. And therefore our sacrifice is not a Jewish rite, a mere figure of the truth; nor does it violate the character of a sacrament; neither is it a second immolation of the Lamb of God: but it is a repetition of the act of Christ in instituting the sacrament, a repetition which we make in obedience to His express command. It is a "reasonable sacrifice;" for it is worthy of the Church filled with the Holy Ghost to offer, being no less than the Body and Blood of Christ present by the self-same Spirit. It is an "unbloody sacrifice;" for the Body and Blood of Christ are present spiritually, and not after the manner of material flesh and blood. But being really present, the oblation which we offer is "the holy bread of everlasting life, and the cup of eternal salvation."

In the next clause, we pray God to accept them upon His altar in heaven, where Christ abides, the Angel of the Covenant, the High Priest of our profession. For that which, by His minister, He doeth on earth, He is engaged in fulfilling in heaven: and His Body and His Blood, which after the manner of material substances are in the presence of God, where He Himself pleads His sacrifice upon the cross, and offers His intercession, are also here after a spiritual manner, where we, in His Name, plead the same sacrifice, and seek acceptance only through His intercession. Therefore we proceed to pray God that He will have respect to that one, full, perfect, and sufficient sacrifice, which can alone entitle us to appear before Him, and which we represent and shew forth before Him in the sacrifice we are offering, entreating Him in our act as well as by our word to have respect unto it. And the benefits which we look for from this our sacrifice, and which we proceed to implore for ourselves and for all the people of God, are those which flow to us only from the cross of Christ, the full benefits of His passion, remission of all our sins, and eternal life.

Pleading, then, the sacrifice of Christ to this effect, and pointing to our sacrifice only as a means of reminding God

of these His covenanted mercies, we proceed to ask them not for ourselves, but for the Church, and for ourselves only as members of the Church. Except as members of the mystical body, and in the unity of the same, we have no warrant to approach God, no hope that He will accept our prayers, either for ourselves or for others.

For the very sacrifice we commemorate and plead, is
 Eph. v. 25-27. that which He offered, when He "gave Himself" for the Church, in order "that He might present it unto Himself a glorious Church, not having spot or wrinkle." The Gospel in which we have believed offers us remission of our sins, salvation, grace, and power of the Holy Ghost; but these only in the Church. The Holy Ghost dwells only in the Church, as in His temple, and there dispenses to the members of the Body of Christ, and to them only, His manifold gifts. It is only at the altar of the Church that Christ is present to consecrate the Sacrament of His Body and
 Heb. xiii. 10. Blood; and of that altar none other "have a right to eat," but only those included in His Church. The celebrating priest speaks and acts with confidence in the very person of Christ, separating by his hand the holy gifts, blessing them with all boldness in the Name of the Lord, presenting them before Almighty God as the very Body and Blood of His Son, and praying to Him in the name and on the behalf of His Church,—only because he is assured that he is abiding in the communion of all saints, and that in the unity of the body, Christ by His Apostles, whom He has called, has laid His hand upon him, putting him in the ministry: and so he is conscious that Christ, who holds all the body together, is present with him by the Holy Ghost. And, because the whole congregation are partakers of the same assurance and consciousness, therefore they respond to all that the celebrating priest says and does, join in his acts of worship and intercession, and receive the communion from his hands.

Thus knit together and compacted in one body with all the saints of God in earth and in heaven, through one sacrifice, and in the communion of one Eucharist, we rejoice in the bonds of the brotherly covenant; and the love of God is shed abroad in our hearts; and we realize that there is

indeed "one body and one Spirit, one hope of our calling, one Lord, one faith, one God and Father of all," who is in Christ "and in us all." Nor are we permitted to forget that when we come together, we come to eat the Lord's Supper, and not our own: and therefore, filled with the faith of the living presence of our Lord, who consecrates and offers, through His ordained servant, the holy gifts of His own Body and Blood, remembering that all saints, being of that one Body, are one in Him, we offer our sacrifice and present our prayers for the Church, and for all for whom God would be besought.

Having made the oblation of the holy gifts, we proceed to the prayers and intercessions. These, indeed, are but a more full interpretation of that which we intend in offering the sacrifice: for if, having before us the holy gifts consecrated to God, and to be afterwards consumed by us in the same act of worship, we make prayers and intercessions for ourselves or others, we do in effect offer those gifts as a sacrifice for those for whom we pray, whether we make use of that exact form of words or not. If, accompanying our act with words, we offer material things as a sacrifice to God for ourselves or others, whether with a general or a special intent, then in our hearts we virtually and implicitly make the general or special prayers, petitions, or intercessions, expressive of our intent.

And let none feel surprised that, on such an occasion, the prayers and intercessions should be of considerable length. On the contrary, let us rejoice that full scope should be given to the expression of our hearts' desires for the Church, and for the world: for let us remember that, as the holy Eucharist is the very root and source, and also the type, of all our other offices of worship, so these prayers are the exemplar of all the supplications, prayers, and intercessions, which are offered in those other offices; as will more fully appear when we proceed to develop the connexion between them.

The prayers are divided under two great heads, the Commemoration of the Living, and the Commemoration of the Departed.

The Commemoration of the Living.

The prayers for the living commence with the commemoration of the Catholic Church in its militant state upon earth, that is, the aggregate of the baptized, who are included in the blessings and in the responsibilities of the Christian covenant.

We commemorate next the Apostles of the Lord ; who, acting as one corporate body (a college, whose proper number is twelve), and having one mind, the mind of Christ, are the visible centre of unity to the one Church, and bind together the separate congregations of the saints in unity of faith and discipline ; and who, with the prophets, evangelists, and pastors with them, fulfil the fourfold ministry of the Lord to the Church and to the world. Therefore we commemorate not only the Apostles, but the other ministers with them ; and we pray that, by the fourfold ministry, the saints may be perfected : for those ministries by which individuals are to be perfected, and which are fulfilled towards them in their respective churches by the priesthood under the Angel, each according to his ministry, proceed from apostles, and the prophets, evangelists, and pastors with them. The prayer now under consideration, however, has respect to those whose province of ministry is external to particular churches, and comprises all of every rank, who, not being under the angels of churches, are labouring as ministers of Christ towards the Church, or towards the world ; and it regards those of them in the highest order, as the sources, or rather the higher channels, from whence the ministry towards individual saints proceeds.

We then commemorate the ministers of particular churches, beginning with the Angels : for whom we pray, first, as for those to whom the Apostles have committed the chief rule and charge over the churches and congregations gathered under the Apostles ; and next, as for spiritual ministers whose special duty it is to foster and guide the exercise of spiritual gifts, in all their various classes and departments, and to detect and to cast out the devil, and to guard their people from his devices.

Then follows a prayer for those in the priesthood who fulfil the functions of the fourfold ministry, under the charge, and subject to the jurisdiction, of the several angels; also for all those serving in the deaconship or subordinate ministries, not omitting the deaconesses; and, lastly, for all the people gathered under angels.

Having prayed for those who have both acknowledged the commission of the apostles, and received their own commission and ordination from them, we pray for those in the like degrees of the episcopate, priesthood, and deaconship, who have not hitherto been brought into outward and visible connexion with the Apostles. We remember before God, with earnest affection and longing desires, those in chief authority over the provincial and diocesan churches of the Christian world, who are the successors of those placed over the several congregations or particular churches of the believers, by the Apostles of the Lord, in the first age of the Church; and to whom is still applicable the word written by St. Paul to St. Timothy after he had left him in Ephesus, to fulfil there the duty of overseer and ruler: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God." †

To these ministers the chief government of the particular churches was committed by the Apostles, under themselves. Among these were those Angels of the churches, to whom were addressed the epistles contained in the last book included in the canon of holy Scripture, and upon whom necessarily devolved the care also of the Universal Church, when there remained none of those who had been immediately sent forth by God, true and very apostles, nor any other in the episcopate except bishops of churches. 1 Tim. iii. 14, 15.
Rev. ii. and iii.

We have all been instructed out of the holy Scriptures, and we know, that apostles are the ordinance of God for the rule and government of the Universal Church; and that the chief pastors, angels, or bishops, of churches, are the ordinance for the government each of his own church, under the Apostles. According to the Divine economy, the several

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classes of rulers or administrators are not separate corporations ; but in each order the individuals belonging thereto are in immediate connexion with, and subordination to, those belonging to the order immediately above it : nor can any one ordain to any office, except he stand himself in a higher place. No priest can properly ordain to the priesthood ; nor any bishop merely, to the episcopate. It belongs to the office of the Apostle, sent forth immediately by God, to ordain and set in their places the chief pastors, and to commit to them the churches to which their charge is to be limited ; and it is a violation of the Divine economy, that any should be ordained to an office by those who hold no higher position, than that to which they are admitting their brother. This is nothing else than to convert them into a self-elective corporation, and to make them a head unto themselves, separate and independent of the One Head in the heavens.

Therefore, without entering into the specific evils which have resulted from the loss of apostles, and the substitution, in their place, of the bishops of the churches in the chief rule of the Church on earth, it is no marvel that the Church, deprived of the full ministry belonging to that office of apostle, should have leaned to the power of man, and to the aid of force and violence ; should have assumed an earthly character (dividing those lands into which the Gospel has penetrated into provinces, as of an earthly kingdom) ; and should have fallen from its earlier condition of holiness, love, joy in God, and patient waiting for the kingdom of heaven.

But these are not the thoughts which should occupy our hearts at this time : rather let us remember, that to those who have successively stood in the episcopate of the Church we owe the existence of the priesthood and ministry at the present day—that to them, and the priesthood under them, we owe the continuance of the sacraments, and of the preaching of the word of faith, the gospel of salvation, through means of all which the Church itself, by God's mercy and grace, has been preserved in existence. God has given us grace to believe in the restoration of apostles, and

has seen fit, for His own wise and gracious purposes towards His whole Church, to gather us together under angels and priests, ordained by those whom He is thus restoring. But to whom are we indebted for every spiritual blessing which we enjoy? To our beloved Fathers and Brethren, the Bishops, Priests, and Deacons, of the Christian Church, and the saints of God reared up by them and under them, fulfilling their part in the unity of the One Body. By them we were admitted into the Church, and were washed with the laver of regeneration and received the renewing of the Holy Ghost. By them some of us have been admitted to the sacred office of the priesthood, and to the deaconship, and God knows whether we may not be able shortly to say, that some of us were by them admitted even to the episcopate of the Church. By their pastoral care many of us were advanced in the faith; by the brotherly affection we have entertained towards them, and by them reciprocated in years gone by, we have many times known in our mutual experience what the Apostle saith, "We know that 1 John iii. 14. we have passed from death unto life, because we love the brethren." But, above all, we remember, that through the faith, and piety, and labours, of these our fathers and our brethren, the way has been effectually prepared for that work of blessing, which, through the labours of apostles, shall light upon them, as well as upon ourselves, in the unity of the one Church, and of which we are witnesses. And shall we not continue to love them, to honour them, and to pray for them? Though, in ignorance of God's ways, many speak evil of us, and more despise and disregard us, yet we will never forget that they have been the means, and those among them who love and fear God the willing means, of conveying to us, from God, His gift of salvation and the hope of eternal glory.

These are motives of duty and affection inducing us to pray for them; but more is necessary in order to explain the object of the prayer. We pray for the bishops, priests, and deacons, of the Catholic Church, words which seem to comprise all bishops or angels, priests, and deacons; for there is but one episcopate, and one priesthood, and one deacon-

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ship, and one Catholic Church. But, as we have already prayed for the angels, and others who have acknowledged the office of apostle, and who, by the will of God, have assumed their true place under apostles in the Body of Christ, we now pray for those who are not as yet brought into direct communication with the apostles, distinguishing them by the name "bishops" from the subjects of our previous prayer. These are, as we have said, the representatives and successors of those, who were originally placed over the several churches of the saints by the first Apostles; and although they have assumed a territorial jurisdiction and a worldly standing, for which there is no warrant in God's Word, which are contrary to the true heavenly standing of the Church, and from which innumerable evils have flowed,—yet, notwithstanding, these bishops are the lawful possessors of the several sees whereinto they have been inducted, according to the laws of the Church. Nor are they in any respect disturbed from their true place, because God has seen fit to call forth apostles, and to revive the ordinances of the Universal Church, which He gave at the beginning; nor because He has provided for the urgent spiritual necessities of those who have rejoiced in His work, through the ministry of deacons, priests, and angels, ordained by the Apostles thus called forth. For, not for these alone, or principally, are the ordinances of the Universal Church revived; but for the purpose of communicating strength and grace, by the Holy Ghost, to every faithful servant of the Lord in his place. The conduct, however, of the bishops and clergy in Christendom, in reference to the present work of God, is an object to us of the most earnest solicitude; for if, instead of acknowledging their wretchedness, misery, poverty, blindness, and nakedness, the people of God are found boasting that they are rich and increased with goods, and have need of nothing,—if they reject the counsel of God to buy of Him gold and white raiment, and to anoint their eyes with His eye-salve,—what can remain for them, but that He shall spue them out of His mouth? But into the issue of events we need not inquire: the greater the danger, the more fearful the crisis, the more earnest and unceasing should be our

prayer. And this is our prayer, that every one in holy office in the Church may be enabled to fulfil his duties—that the hearts of the people may be bound to the pastors immediately in charge of them, and the hearts of both to their chief pastors or bishops. Our desires and prayer are not that existing ties be broken, and new ones formed, but that they may be strengthened, and that both priests and people may grow up in their just proportions unto the stature of Jesus Christ, and so be prepared to receive the full blessing of God through His Apostles.

But while we offer our prayers for all who hold in the Church any office which God is pleased to recognise and bless, however short it may come of that which, by His constitution, it should be, we cannot hide from our eyes, nor dare we hide from God, those shortcomings and those sins whereby He hath been displeased, and His Holy Spirit quenched in the midst of His people. The visible Church, neither in external administration nor internal life and holiness, is what it was in the first ages of the Church; and when we look upon the whole number of those who profess the Christian name, we find them divided into numerous bodies, no one of which is entitled to take to itself the name of the Church to the exclusion of the rest; no one of them is in the exclusive possession of the characters of unity, sanctity, catholicity, nor of the apostolical commission and authority of Christ. For instance, it is impossible to assign to any one of these divisions the possession of all truth: the man who shall quit any one of them, and attach himself to another, will probably leave truths behind him, as well as find other truths in his new refuge. If we impartially search among the main divisions, we shall find the proportion of holy, pious, and devoted persons, persons loving and fearing God and working righteousness, much about the same in each; varying, perhaps, with special circumstances, but upon the whole nearly the same. The character of catholicity, alas! is equally in abeyance in all. The evidences of Divine commission, in each of the main divisions, are equally strong, and the character of the authority exercised perhaps equally deficient.

7. This explains, indeed, why God should have seen it necessary to separate us, not from His Church, but from existing congregations. It was, that He might revive among us the ministries of His Church and the true forms of worship: and in doing this, He has enabled us to take a larger view, and to acquire a more distinct apprehension, of the existing evils which He seeks to subdue and eradicate. And now we look upon them, not as those who have no interest in the matter: the blessings vouchsafed to us are for all; the evils, for which these blessings are the remedy, are evils which oppress the people of God, our own brethren and our own nation, the true Israel, whose fellow-citizens we are—that Israel, which should have abided in the spiritual inheritance of holiness, love, joy, and peace in the Holy Ghost, but which—as truly as Israel after the flesh sinned against the Lord, and for their sins were driven from the land promised to them as an everlasting inheritance—have fallen from their spiritual condition, and come under bondage to the elements of the world.

Having, therefore, concluded the ordinary prayers for the Church, yet filled with a sense of the low condition of the people, upon whom the Name of God and of His Christ hath been named, we beseech Him to look upon the desolation of His heritage, upon His people scattered and divided. As Israel among the nations, so the baptized people, which once were spiritual, are rent with schisms, have lost their distinctive character, and are now mingled with the world; and each separate division, choosing its own path, wanders from the truth of Christ; and the holy offices of religion have become defiled by superstitious rites and prayers, by additions of men, and by the infidelity which is produced by the revulsion of the proud intellect, rejecting the mingled mass of truth and falsehood which men have attempted to enforce by domineering oppression and cruelty.

Our first petition, therefore, is, that schisms and heresies may be destroyed, and the sanctuary of God be cleansed from the threefold evils of superstition, will-worship, and infidelity. The remedy for these evils is, that the true forms of ministry and worship, separated from all admixture,

should be committed to those holding the same office in the Church, as was held by those to whose stewardship all the holy mysteries were committed at the first. Our assurance that the Lord will do this, and hath begun to do it, gives us confidence in offering this prayer.

Reminding God of this His grace, we are led to ask of Him the blessings which His reviving work is calculated to impart; the strengthening, and not the destruction, of what yet remains; the filling those ordinances, which have survived, with vigour and health; the sending forth of apostles to minister the fulness of the Gospel, of whose mysteries they are the stewards, and which are dispensed both through their word and through their act; the turning of the hearts of God's people towards those whom He sends forth, that they may receive strength and comfort, and the Church be bound together in unity and peace. So shall the priests of the Lord be clothed with righteousness, and His people be made joyful with His salvation!

In addition to this prayer there are two others also, which, like this, ought not to be the ordinary and normal prayers of the Church; since the occasions which call for them ought to be exceptional. The first is a prayer for penitents who have sinned after baptism; the second is a prayer for those who, being delivered through baptism from the power of the devil, have again fallen under his oppression, or become the victims of possession by evil spirits. Those who are baptized into Christ have nothing to do with sin, and have been delivered from the power of Satan and his wicked spirits. But, alas! we know that those who had clean escaped from the corruptions of the world, do many times forget that they were purged from their old sins; and among Christian people there have been those unto whom, although baptized, evil spirits have again returned, polluting that chamber which should have been holiness to the Lord, the temple of the Holy Ghost.

For those who have again tasted of the bitterness of sin, we implore true contrition (for many are sorry who are not contrite), and restoration to that grace of salvation from which, by their own act, they had fallen; and for those

vexed or possessed by evil spirits, we pray, on the ground of that redemption which hath been wrought for them, that all such may be delivered from their power.

Having concluded the prayers for the Church, we next pray "for all men; for kings, and for all that are in authority;" for nobles, and for all the people; for peace in our days; and for grace to parents that they may bring up their children in the nurture and admonition of the Lord. Into the particular topics of these prayers we need not enter. There is one point, however, which deserves notice and requires explanation.

We pray for all estates of men in *Christian* lands, for a blessing upon the arms of *Christian* nations, for grace to *Christian* parents. But by this apparent limitation we do not intend to exclude any who are lawfully exercising authority, either in the State or in the family. The Apostle

1 Tim. ii. 1-4. Paul exhorts that prayers "be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:" "for this," he says, "is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." This is the true explanation of our form of prayer. Every king and every ruler, Christian or unbelieving, is the ordinance of God; as such we are to obey them—to pray for them. But no king, nor any in authority, can adequately, and according to the mind of God, fulfil the duties of his office, except through the grace of Christ. The *Christian* king is therefore the type of the earthly ruler. Again, we pray for a blessing upon the arms of *Christian* nations, because when their cause is not a righteous cause, they so far cease to be Christian. Here, also, it is the grace of Christ which can alone ensure that the power of life and death committed to man, in the person of the ruler, shall be exercised, either at home or abroad, in the cause of righteousness, and be made effectual to the overthrow of ambitious and bloody men, and to the establishment of peace. And, lastly, it is the *Christian* parent who can alone bring up his child to God, and lead him in the way to eternal peace and happiness.

The mission of the Church on earth, in reference to the powers of this world, and in respect of all the relations in social life, is to obtain of God, through means of our prayers and sacrifices, His heavenly grace, and to dispense it to every rank and class of men; that so they may fulfil their duties in the world in righteousness and peace.

By using, then, the word "Christian" in these prayers, we do not imagine or mean that no blessing results to society from the exercise of authority by heathen rulers, whether in peace or war, or from the instruction and discipline of children who are brought up by heathen parents, acting according to that light which they may have received; but it is expressive of this truth, that God hath committed all judgment and all authority to His Son. All creation longs for the time when the kingdoms of this world shall become the kingdoms of our God and of His Christ, and, in the meantime, all authority is exercised through His sufferance. According as kings rule through His grace, so it is that approximation is made to the blessedness which shall flow down in His reign; and authority and discipline in the State or in the family, and influence and power, both in these and in the community of nations, are beneficially exercised, just so far as all the members of civil society, in their several places, approximate in their principles of action and in the exercise of their functions, to the laws of truth and righteousness, which proceed from the throne of God and of His Christ.

In accordance with this view, our next petition is, that the news of salvation may be sent unto the ends of the earth, and that all who believe not may be brought into the fold of Christ.

We then pray for temperate weather and for fruitful seasons: for God has promised that while the earth continues, summer and winter, seedtime and harvest, shall not fail, yet, consistently with this promise, He sees fit, from time to time, to visit the earth with His judgments, blighting the promise of the year, and visiting with diseases both men and brutes. We add, therefore, our petition that He will preserve us from famine and from pestilence.

Next, we remember, and implore comfort and succour for, the troubled in mind, in estate, or in body, in whose sorrows we take part, and "weep with them that weep." With respect to all those calamities which afflict mankind, God has ordained in His Church pastors who should administer consolation and help, both to the mind and to the body. But He has so constituted man that, from the sensations of the body, principally, are derived all those impressions and ideas which are the materials for reflection, and so become sources of joy or sorrow; and the condition of the body largely contributes to the healthy or morbid exercise of the powers of mind, and the unfettered action of the spirit. The spiritual part of man seems, as it were, to wait for his body, and to sympathize both with its strength and with its weakness. Mysterious emblem of the Incarnate God, who, seated upon the right hand of power, sympathizes with all our infirmities, and receives not His kingdom, until His saints, the members of His Body, are raised from their graves, that they may reign with Him! In consequence of this sympathy between the immaterial part of man and his body, God has seen fit to give two several ordinances or sacramental acts, by which health and vigour may be imparted to the body, the anointing with oil and the laying on of the hand.

The ministry of all the sacraments of the Church were committed by Christ to His Apostles; and in the first commission which He gave them, He bid them to cast out devils and to heal the sick. And we know that He Himself laid hands on the sick for their recovery; and that His Apostles, in obedience to His commission, "cast out many devils, and anointed with oil many that were sick, and healed them." His last words to the eleven, as recorded by St. Mark, when He was about to be taken from them, were these, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved." "And these signs shall follow them that believe: In My Name shall they cast out devils;" "they shall lay hands on the sick, and they shall recover." And the Apostle James says, "Is any sick among you? let him send

Matt. x. 1,
&c.

Mark vi. 13.

Mark xvi. 15-
18.

James v. 14,
15.

for the elders of the church, and let them pray over him, anointing him with oil in the Name of the Lord : and the prayer of faith shall save the sick."

Of these two rites thus ordained for healing, the anointing with oil is the more suitable to be applied to those under the charge of pastors, and the simple laying on of hands to those to whom the word of the evangelist is addressed. We pray, therefore, that the sick of Christ's flock may be healed, through the anointing administered by the elders ; and that the evangelists stretching forth their hands, the sick may be healed, and devils may be cast out, in the Name of the Lord Jesus. Our prayer is not only for the sick ; but for the elders, that they may have grace to administer the holy anointing ; and for the evangelists, that with boldness of faith they may stretch forth their hands upon the sick and recover them.

In the last place, we commend the dying to the merciful support of God. It is a false view of human nature, to suppose that the dissolution of soul and body is a gain, considering man as the creature of God and without reference to the condition into which he has brought himself by sin, and from which he has been redeemed by the death of Christ. Looking, indeed, upon man in his ruined state, it is a gain in this respect, that those who die in faith are past the power of temptation and the fear of apostasy. But in itself, death—the separation of the body from the soul and spirit—is abhorrent to our nature ; it is the sign and the penalty of sin, and we naturally dread and shrink from it. Moreover, the soul and spirit, except through the special grace of God and the comforting presence of the Holy Ghost, participate in the weakness of the body, and are especially exposed to the suggestions of Satan, tempting to fears for the future, and to gloominess and despondency at that season, when the approach of death casts its dark shadow over our spirits. It is at all times of the special grace and help of God that we retain our trust in Him, and our faith in His salvation ; and Satan watches with malignant earnestness for this last opportunity, wherein he may cast his fiery darts, to harass, if he cannot slay, the soul for which Christ hath died.

Almighty God, who knows the weakness of our nature, has tender pity for the dying ; the Lord our Saviour has passed through the valley of the shadow of death, and waits, like a good shepherd, upon the footsteps of those who follow Him there, whose hope is in His presence, in the comfort of His rod and of His staff ; and the Church watches over her children in their last conflict with the anxiety of a mother's heart. How consoling to those departing, that the daily and weekly prayers of their brethren are lifted up in their behalf ! How consolatory to their friends ! What tranquil joy is it calculated to give us, who daily unite our hearts and voices in these prayers, that if it please God, in whom we live, to call any from this world of sorrow, to enter into life through the gate of death, prayer is made for them continually that their faith fail not ; and that in the hour when nature sinks, and flesh and heart would fail, they are commended, by the intercessions of the Holy Ghost, in His temple the Church, into those Almighty arms which cannot fail, and within whose protection is everlasting salvation, peace, and rest !

The Commemoration of the Departed.

The prayers for the living are followed by the commemoration of the departed. For the communion which we have with the Father and the Son, the emblems whereof are upon the altar, is the communion of all saints, living and dead. The one holy Church embraces all ; Christ is the head of all ; and the Holy Ghost is the life of them that sleep as well as of those that are alive. Nor do we rightly apprehend the true nature of the unity of the Church, which flows from the Lord and Head, embracing every member of the Body, and binding all in the communion of the Holy Ghost, until we rightly apprehend our true relative position to our departed fathers and brethren in the faith. Most of the errors which have obtained respecting the unity of the Church, will be found connected with errors concerning the state of the departed.

It is our duty, therefore, and we are reminded by the symbols upon the altar, to remember before God in these

holy mysteries the departed as well as the living. The nature of our commemoration is,— First, We acknowledge our reverence for their memories. Secondly, We express our gratitude to God for His grace to them, and our gratitude to them for the benefits we have derived, and the grace which hath come to us, through their labours, into the fruits of which we have entered. Thirdly, We stir up ourselves to follow the example of their faith. And, lastly, As they are yet waiting to receive their bodies, before they can enter with us into the full consummation of glory and blessedness (for “ they without us cannot be made perfect”), Heb. xl. 40. therefore we pray that, in the mean time, they may be kept in rest and peace; not because we doubt whether it be God’s will to keep them, but because we are assured that in making this prayer, we ask such things as are according to the mind and will of God.

Offering these general prayers for all the departed, we proceed to commemorate them with greater particularity. And, first, we remember the Saints of God who lived under the former dispensations; the Patriarchs before the Law; the Prophets under the Law, making mention by name of him who closed the testimony to Christ which was to come, the greatest of merely natural men, John the Baptist, the Forerunner of the Lord.

Next, as concluding the former Dispensations, and yet included in the new,—the offspring of the former, and from whom the last derived its human root,—we commemorate the greatest among women, the most distinguished, as an individual, of all the race of Adam, Mary, the Virgin Mother of our Lord and God Jesus Christ. When we think of Eve, from whom all men have sprung, notwithstanding our remembrance of her sin, and the miseries entailed thereby upon her offspring, we cannot look back upon her memory but with feelings of veneration. And if we could conceive of her without reference to the fall, and simply as the mother of the human race, with what unbounded honour should we regard her! What, then, must be our thoughts of her, who, inheriting with us the frailties of a nature fallen from original perfection, did yet neverthe-

less, with entire faith and perfect resignation, yield herself to be the handmaid of the Lord; so that God was enabled to employ her for the conception of the Incarnate Word, and for all the duties which the mother and nurse must pay to her Infant Child! The Virgin Mother of our God!* What ideas of tenderness and purity are conveyed to us by these words! Had she refused in the beginning, had she doubted in the progress of her office, the work of salvation had been stayed. Upon her perseverance the hopes of all the ends of the earth, in a manner, depended. Through her faith and perseverance, how great is the honour conferred upon the fallen race of man! How intimate and wonderful the connexion between God and man! But then again, how high the honour and the grace conferred upon her, how great our obligations to her! How perfect a symbol she presents to us of the Church itself, our mother and our nurse! "Hail, thou that art replenished with grace!" "Blessed art thou among women, and blessed is the fruit of thy womb," of Whom are all we, "members of His body, of His flesh, and of His bones!" Well might the mother of the Baptist say, "Whence is this to me, that the mother of my Lord should come to me?" And we may add with her, "Blessed is she that believeth:" for there *hath* been "a performance of those things which were told her from the Lord."

Luke i. 28,
(Gr.)
Ver. 42.

Ver. 43, 45.

But while words are wanting to express our veneration, — our filial piety and honour, of the Mother of our Lord according to the flesh, yet we abhor the idea of offering acts of divine worship to her; of making prayers to her as to a fountain of grace, or a dispenser of spiritual blessings; or of placing her on the throne of mediation, which God hath appointed for her Son, "the one Mediator, Christ Jesus." We know of no mediator between us and Christ. Those whom God hath appointed to minister in holy things, to stand as our representatives before Him, and to be the hands to bestow blessings upon us, are but instruments in the hands of Christ Himself, who is present in them, and acts by them. In approaching them, we approach to Christ, He is in our

* See Note.

hearts, and present to the eye of our faith. There is but one mediation, and but one Mediator, Christ in the heavens, in the presence of God for us, present by the Holy Ghost in the midst of the Church, and ministering for us, and unto us, by those who are one with Him, and He present in them through the operation of the same Holy Ghost. He was made in all things like unto His brethren, that He might be our merciful and faithful High Priest; who Himself suffered, being tempted, that He might be able to succour us. He sympathizes with us still; He knows our sorrows, and obtains for us the answer of mercy and peace. And to substitute mediators between Him and us; to suppose that we need those who can better sympathize with us; to affect to do Him honour, by professing to elevate Him to a higher position, and to supply His place as represented to us in holy Scripture by the mediation of either angels or departed saints, even of the Blessed Virgin herself, as though He needed to be moved to pity, in order to undertake our cause; this is to confound His manhood with His Divine nature; and virtually to deny that He still continues man, with all the affections and sympathies of man. It is virtually to carry the error of transubstantiation into a higher region; to introduce it into our theology; and to change and convert the manhood into Godhead; acting as do those who cannot admit the real presence of the Lord, in the holy Sacrament, without transubstantiating the bread and wine into His Body and Blood.

In reflecting upon that honour and reverence with which we have been led to regard the Blessed Virgin, and which we express and exemplify in this commemoration of her, we may learn the goodness of God, who by the guidance of His Holy Spirit has taught and enables us to pay honour where honour is due, and yet has preserved us from the guilt of offering to the creature what is due to the Creator alone.

We continue the commemoration by remembering the holy apostles, martyrs, and confessors, and all saints, whether in the episcopate, priesthood, or diaconate, or of the laity. And we make special mention of those, who in these last days have rejoiced in the reviving of God's ordinances,

and in the manifestation of spiritual gifts. These last we specially commemorate, because the revival of the ordinances of God is the only hope for the preparation of the Church for the coming of the Lord; because through the faith of those whom we commemorate, among others, God has prevailed to bring near to the Church the grace of apostleship; and because they have all looked for the restoration of those gifts which were given without repentance, and for the seal of the Lord to be set upon His elect out of all the spiritual tribes. They have waited for the salvation of God to come out of Zion; they have died in the persuasion that all the promises of Christ to His Church were about to be accomplished: and they shall not lose their reward.

We, finally, commend all who have departed in the faith, our fathers, our brethren, and our children; so that none who have died in the Lord are omitted, and every one present has a personal interest in these prayers.

At the close of the prayer for the departed, the whole congregation together lift up their voice in the two ejaculatory prayers of the ancient Church, "*Requiescant in pace*" — "*Resurgant ad vitam eternam*;" "May they rest in Thy peace, and awake to a joyful resurrection."

Having completed the commemorations both of the living and of the dead, we conclude this part of the office with a prayer, which is an earnest address to God, that He would send again our Lord Jesus Christ, the second time, unto the salvation of His saints.

We have said that all the prayers of commemoration are but the explication or unfolding of those thoughts and desires for ourselves and others, which are expressed in the act of offering our sacrifice, the memorial of the sacrifice of Christ. In that memorial we shew forth His death till He come, and therefore that which fittingly completes and crowns our prayers, is that we implore God to send forth His Son from His own right hand. It is thus that we hasten the Coming of the Day of God for which we wait. All that is before us reminds us of that day. We have seen His sacrifice offered as it were before our eyes;—we have been lifted up to the

threshold of the true temple in heaven, and have seen the High Priest enter within, into the holiest, bearing in thither His precious Blood; we have seen the smoke of the incense, and heard the words of intercession. We are, therefore, led, by the progressive acts of the holy service at which we are assisting, to look forward to that time, when He shall again come forth and appear to us a second time, without sin, unto salvation; when He shall gather us unto Himself, and carry us in with Him, and present us faultless before the throne of God, and receive the reward of all that He hath done for us, in seeing of the travail of His soul, and conferring upon those whom He has saved that exceeding and eternal weight of glory which awaits them in His kingdom. Such is the subject of the concluding prayer before communion.

II. 5. THE ADMINISTRATION OF THE HOLY COMMUNION.

After a sufficient pause the celebrant rises, and offering a short prayer in secret that he may acceptably minister to the people, he prepares the holy vessels and the consecrated elements for convenient distribution. And as the Sacrament is not now placed before God for the purpose of worship, but is spread before the people as the feast to which they are invited, the holy gifts will be most conveniently and properly arranged, the pattens to the left of the celebrant, and the flagons and cups, or chalices, to his right hand. Then, again, lifting his heart to God, he turns to the people, and proclaims that all things are ready: for, the sacrifice being slain, and the table furnished, Wisdom invites her children Prov. ix. 2, 5. to "eat of her bread, and to drink of the wine which she hath mingled."

Then, before actual distribution, there follow solemn addresses to the Father, and to the Son, and to the Holy Ghost.

In the prayer to the Father, we commence with self-renunciation, and the humble acknowledgment of our unworthiness, and of His goodness in preparing such a banquet for us. We pray that we may so eat the flesh of Christ, and drink His blood, that our bodies may be purged from sin by His Body, and our souls by His Blood, and that He may

dwell in us, and we in Him. Lastly, remembering the injunction of the Apostle, that in approaching to the holy rite we should judge ourselves, that we be not judged of the Lord, we pray that this holy Communion may not be unto judgment; but that we may receive health, both of body and soul, in the mystical Body of Christ. As the fruit of this holy Communion to him that receives the same unworthily is judgment, sickness, and death, so to the worthy partaker it is a frequent means of conveying health of body, as well as of soul: for both these blessings alike proceed from Him who is our Life, who, when He purposed to heal the palsied man, said unto him, "Thy sins be forgiven thee" — "arise, and walk."

Our address to the Son is divided into two parts. The one is supplicatory: and we invoke Him as "the Lamb of God, that taketh away the sins of the world," and beseech Him to have mercy upon us, and to grant us His peace. This, in the Western Church, is an ancient form, peculiarly appropriate to the moment when the consecrated symbols of the Saviour's passion, of His broken Body, and His Blood shed for us, have just been placed before us for communion. The other part of our address consists in a noble prayer introduced into the corresponding place in the Liturgy of St. Chrysostom, of which prayer St. Basil is the reputed author. It embodies the truth which we have endeavoured to enforce concerning the real presence of the Lord in this sacrament. The manner in which it is framed seems repugnant to the notion of transubstantiation; seeing that it is addressed to the Lord upon the throne of His glory, and implores His immediate presence, referring to His promise, that, "where two or three are gathered together in His name," He would be in the midst of them. It involves, however, no contradiction to the truth of His spiritual presence, through the consecration of the holy gifts to be the Sacrament of His Body and Blood; for it is impossible to apply the ideas of time, or place, or relative position, to that which is spiritual, in the same manner in which those ideas are applicable to material substances. An action or effect purely spiritual in its character may be conceived of

as continually being done, being limited only by the nature of the act, or by the nature of the agent. Hence in the following sentence of the prayer we have a recognition both of His presence at the right hand of the Father, and also of His invisible presence among us. Thus regarding Him, we pray that He will sanctify us; and that, even as He gave His own Body and Blood to His disciples, so now He Himself will impart to us also His own Body and Blood.

Then follows a prayer addressed to the Holy Ghost, which is principally taken from a prayer or anthem used in the Greek Church, and directed to be said by the deacon in the office preparatory to the Liturgy, before entering the choir, and again shortly before approaching to the sanctuary. Every word in it contains significant reference to this moment, when we are preparing to receive the holy mysteries. We invoke Him as the "Comforter," who manifests Himself indeed as the Comforter, in giving us to have communion with the Father and with the Son. We invoke Him as the "Spirit of Truth;" for by His energy these earthly creatures, which but for His operation were empty and unreal signs, have become holy bodies: He is the Spirit of Christ, the Spirit of Him who is the Truth, who deceiveth not His children with vain words, but truly and effectually gives them His flesh to eat and His blood to drink. We invoke Him as "every where present, and filling all things;" for He it is who brings to all created things the presence and blessing of the Father and of the Son. "Treasure of good;" for He is the substance of all the gifts of God. "Giver of life;" for He both bestows life and is Himself the life of all things which live, by taking of the things of Christ and imparting them unto all. Having called upon Him under these sacred titles, we beseech Him to visit us with the fulness of His grace; because, only in receiving of that fulness can we rightly apprehend, or duly receive, this holy Sacrament. He alone confers all sanctity; He it is, that hath sanctified these gifts; but, so far as we are concerned, they fail of benefit to us, except we also be sanctified by Him in body, in soul, and in spirit. We pray Him, therefore, thus to sanctify us, and to dwell in us as His temple, and that

for ever; for as our Saviour Christ hath promised to those
 John vi. 56. that "eat of His flesh and drink His blood," that He "will
 Ver. 54. raise them up in the last day," so also the Apostle Paul hath
 Rom. viii. 11. told us, that "if the Spirit of Him that raised up Jesus
 from the dead dwell in us, He that raised up Christ from
 the dead shall also quicken our mortal bodies by His Spirit
 which dwelleth in us."

Having thus humbled ourselves before God, besought His favour, implored the mercy of His Son, stirred up within us the consciousness of His presence, and sought for the fulness of the grace of His Holy Spirit, we are prepared to hear without dread, and in full assurance of faith, the words which the celebrant is next instructed to address to us:—"Holy things for holy persons." These words are not only a warning to us, but an encouragement; for although we be sinful and unworthy, yet there is "One holy, even One Lord Jesus Christ," and we are "in Him, to the glory of the Father," which hath loved us and chosen us to be His children in Christ. Such is the nature of our response to the declaration of that holiness, which becometh the house of the Lord, and becometh also those who receive the holy mysteries dispensed therein.

Then follows the solemn Benediction of Peace. In very early periods of the Church it was the custom for the bishop to salute the ministers attending him, and they the clergy; and then all the faithful saluted one another with a kiss. Of this a remnant still survives in the form observed in the Roman Church, where the deacon and sub-deacon successively present a small tablet called the Pax to the celebrating priest, who through that medium gives to each of them the kiss of peace; the sub-deacon afterwards conveys it to the other clergy assisting. In the Liturgies now in use in the Greek Church this salutation is given by word, and there is no direction for any other mode of conveying it. This, having regard to modern habits, seems the preferable mode of fulfilling the rite. The celebrant, gathering up the full blessing which Almighty God hath it in His power to bestow, and which His people are waiting to receive, turns round, and, with an earnestness of love only to be produced

by the Holy Ghost Himself, shedding it abroad both in his heart and in the hearts of those before him, making them one in the bonds of peace, invokes upon all present that peace which passes all understanding, "the Peace of our Lord Jesus Christ;" which whosoever receives, his heart cannot be troubled, neither can he be afraid.

So soon as the people have responded to this benediction, the celebrant turns again to the altar. He first receives the communion himself in both kinds; he then administers the communion to any angels present, and to the priests, at the foot of the sanctuary. Finally the deacons and the inferior ministers receive it, and after them all the congregation, immediately within the rails or limits of the choir.

The order thus observed as to precedence is in accordance with the rules prescribed in the earliest periods of the Church. The communion of the clergy according to their rank is evidently referred to as the practice of the Church in the eighteenth canon of the Council of Nice. By this canon, deacons are expressly forbidden to receive before the priests, or to administer to priests.

See also Martene, *De Ant. Rit.* i. iv. x. s. Bona, *Rer. Lit.* ii. xvii. 8.

With respect to the place of communion for the laity, the ancient practice seems, for the most part, to have been that they should receive without the chancel, and even without the choir. The Council of Laodicea, held in the fourth century, in its nineteenth canon, declared that it should be permitted only to the priesthood to communicate in the sanctuary. And there are other proofs that the access to the altar was prohibited to the laity. On the other hand, in France, the laity were at one time admitted to receive at the altar; and it would seem, from a passage in St. Augustine, that neophytes were, probably at their first communion, admitted to receive there. It appears indeed consistent with the sanctity, or rather with the priestly character, of the people of God, that they should be received within the choir, but unnecessary and inconvenient that they should approach ordinarily within the sanctuary.

Serm. 224, quoted in Martene, *De Ant. Rit.* i. iv. x. 4.

The mode of administering is by placing in the hands of the communicant the Sacrament of the Body of Christ, and,

afterwards, the cup containing the Sacrament of His Blood. Looking to the concurrent testimony of the Fathers, there is no reason to doubt that this was the general practice of the early Church, at least so far as respects the administration of the consecrated bread. It was not the practice that the Sacrament should be placed in the mouth of the communicant by the fingers of the priest. The well-known passage from St. Cyril will best describe the early mode of receiving the holy bread. "In approaching," he says, "come not with outstretched wrists or fingers disjointed; but making the left to be, as it were, a seat for the right hand, which is about to receive so great a King, and making hollow the palm, receive thou the body of Christ, adding the Amen." His account of the mode of receiving the holy cup, however, makes it probable that the cup was not actually placed in the hands of the communicant, but was extended to his lips. The same method of receiving the holy bread was expressly enjoined by the 101st canon of the Council in Trullo (A.D. 692).

S. Cyr. Hieron. Catech. xxiii. Mystag. v. 21.

In delivering the Sacrament, the priest administering says to each communicant, "The Body [or, the Blood] of our Lord Jesus Christ, given [or, shed] for thee." To which each communicant answers, upon each occasion, "Amen." These words can bear no other interpretation, than that the elements have been made the Sacrament of the Body and Blood of Christ by the act of God in consecration. And if it be asked, whether the wicked eat the flesh of Christ, and drink His blood, in this holy supper, we answer, that they *do* eat the Sacrament of those holy things. Their teeth press the consecrated bread, they drink of the holy cup,—and Christ gives unto them, as He gave to Judas, the apostate traitor, His flesh to eat and His blood to drink. But these heavenly mysteries can only be partaken spiritually, through faith; and the wicked have not faith. They partake of the Sacrament, but they partake not spiritually of His flesh and of His blood; and receiving those holy gifts carnally and sacramentally, and not spiritually, they receive them to their own damnation, and are guilty of the body and blood of Christ, of which they could

not be guilty, if those mysteries were not given to them, and if the presence of those mysteries depended only upon their own faith.

Another topic may properly attract our notice in this place, as it has a practical bearing upon our conduct in the celebration of these rites, namely, the reverence which we should pay to the holy gifts after consecration.

We need not repeat what has been already said as to the meaning of the words used in the Liturgy, or as to the grounds upon which that meaning has been proved to be in accordance with the truth concerning Christian sacraments. We believe that we have before us the Sacrament of the Body and Blood of Christ, that is to say, His Body and Blood present under the symbols of bread and wine. For as much, however, as those things which are the objects of our sight and touch are bread and wine, it is evident that they cannot be made by us the objects of that worship which we offer to Almighty God, and which is due to Christ, without committing the sin of idolatry. And yet, if we truly believe that Christ is really, though spiritually, present under the symbols presented to us, it seems impossible that we can approach, or be approached by, those symbols in an attitude of indifference, and without outward demonstrations of our belief. Our worship is due to Christ, who is here spiritually present, but not visible in any form : nor can the worship due to Him be legitimately directed to any outward object, which is not visibly Himself, His own form, and His own appearance. Nevertheless the very sight of the symbols which represent and yet veil His presence, ought to move us to lift up our hearts to Him, to hold communion with Him, to speak to Him, to adore and praise Him ; neither, when we look upon them, can we well abstain from thoughts and ejaculations of wonder and gratitude in meditating upon the mysteries thus presented to us, and upon the blessings they were instituted to convey. It is inconceivable that all this should be the case, if our manner and carriage manifest indifference or listlessness, or be devoid of outward tokens of regard and reverence. Our reverence is due to the house of God, to the building consecrated to His worship : it is due to the

holy Book containing the sacred Scriptures, we beware of treating it as though it were a common book. Is it then possible that we can hesitate to exhibit tokens of reverence, when we behold those holy bodies, which are the Sacrament of the Body and Blood of our Lord,—symbols and signs of His real presence, and effectual means whereby we enter into the most intimate communion with Him?

With respect to the peculiar spiritual blessings and results, which flow from the devout receiving of the holy communion, the investigation of them does not fall within the scope of this present work, except so far as they are expressed in the devotions, prayers, and rites, contained or prescribed in the Liturgy. But we have still to notice the Communion, as it is the necessary conclusion and perfecting of the whole Office.

See p. 22,
ante.

In defining the essential elements of the Sacrament, we have shewn that they consist of three particulars; namely, the consecration (1) of bread and wine—(2) by a competent minister—(3) in order that they may be consumed by the faithful. The Communion, therefore, (by which we mean the reception of the consecrated elements not only by the celebrant, but also by the assistant ministers, and any other faithful persons present and desiring to partake; and moreover the entire consumption of the consecrated elements, by being eaten by the faithful, either on the occasion of the celebration, or, if reserved for subsequent communion, then at such subsequent time or times,) is essentially a constituent element in the complete and perfect celebration of the sacrament according to the institution of the Lord. The *intention* that they shall be consumed, is necessary to the validity of the consecration: the entire consumption is necessary to the perfect ordinance of the Lord; it is the seal and consummation of the service and sacrifice offered unto God in the sacrament of the Eucharist.

See p. 155,
ante.

We have also taken occasion to observe, that, in the first celebration of the Eucharist by the Lord Himself, He shewed forth His death by that which He did, rather than His disciples by partaking of what He gave them: and, again, we have said, that, in our celebration of the Eucharist, we also “shew forth His death, until He come,

See p. 171,
ante.

not merely in the communion, but also in the previous acts." This is most true; but the one cannot be disconnected from the other. It is essential to the idea of sacrifice, that the sacrifice be consumed. Such was the case with all the sacrifices ordained under the Law,—some by fire, some by the worshippers, some by the priests,—some, partly in one of these ways, and partly in another,—some at the time of the oblation,—others within the same day,—others within longer periods,—one, the shew-bread, at the termination of the week—but all entirely consumed. Otherwise those sacrifices would have failed in being the perfect types of those spiritual things, which were signified by them, and into which we have entered. So in the institution of the Eucharist: our Lord shewed forth His death, by exhibiting His broken Body and His Blood poured out; but He exhibited them in order to be consumed. And the whole service would fail of its anti-typical character as regards the shadows of the Law—it would fail of its true symbolical character as manifesting, not only the death of Christ, but also the entire acceptance of His sacrifice—the entire abolition of sin—the entire and perfect gift of the Holy Ghost, by which we become partakers, through the death of the old man, of the regenerate life—the entire and perfect glory of the future kingdom, which at the resurrection awaits the saints of God,—except there were an entire and total consumption, first or last, of the sacred elements. Therefore it is an unalterable law of this holy sacrament, that whatsoever has been consecrated for immediate consumption must be immediately consumed by the faithful present, and not merely by the priest; and that which is for the subsequent consumption—although it is to be reserved so as to fulfil the lawful cause, or to meet the lawful occasion, which calls for reservation—yet must be, sooner or later, wholly and entirely consumed in its present form of bread or of wine—that is to say, before it is so changed or corrupted as to cease to be truly and verily bread, or wine.

After the whole congregation have received the communion, the celebrant, and those assisting him, replace the holy vessels upon the altar; setting apart so much as was consecrated for the communion of the sick, and reserving

X the remainder for the communion of those in the afternoon, who were unable to attend in the morning. This Afternoon Communion is a gracious provision of God for the necessities of His people, which the Apostles have directed in the light of the words of prophecy spoken to them. But it is intended to meet *a necessity* only: and, if it be possible, all faithful people should avail themselves of the privilege of being present at the great assembly of the Church, in the forenoon of the Lord's-day.

While the vessels are being carried back and replaced upon the altar, and proper arrangements concerning them are being made, the Communion Anthem is sung. This is ordinarily taken from the 132d Psalm, "The Lord hath chosen Zion," &c.

This anthem, the Communion Anthem, was anciently sung during the administration of the Sacrament to the people, both in the Eastern and Western Church. The time necessarily taken up by the administration is the fit opportunity for those psalms, and hymns, and spiritual songs, which should be poured forth by persons endowed and inspired by the Holy Ghost to give utterance in song. And those also whose spirits are lifted up in the Holy Ghost to play skilfully on instruments, may fittingly at this time exercise themselves in playing short strains of solemn music, with such intervals between them as may give full opportunity for the exercise of spiritual gifts in psalms and hymns. When an entire congregation is enabled, with devout order and solemnity, thus to celebrate the holy feast, the Communion Anthem would be the completion and summing up of the whole, wherein the choir and the people should unite.

After the Communion Anthem, the celebrant, kneeling down with the congregation, offers the post-communion prayer; which is a thanksgiving for the blessing conferred upon us in the holy sacrament we have been celebrating, and a prayer that we may not lose the benefits thereof.

After singing the hymn *Te Deum*, if the time permit, as an appropriate act of thanksgiving, the service is concluded, and the people dismissed with a final benediction pronounced by the celebrant.

ADDITIONAL NOTES ON "THE EUCHARIST."

Page 45.

THE following is the Latin version given by Renaudot (*Liturg. Orient.*, vol. ii. p. 1):—

"*Præsta, Domine Deus, ut aspersis cordibus nostris, et mundatis ab omni conscientiâ malâ, impurisque cogitationibus, mereamur ingredi in sanctum sanctorum tuum excelsum et sublime: præclarè et purè stemus coram altari tuo sancto, et offeramus tibi sacerdotio fungentes, sacrificia pura et excellentia: in verâ fide, Pater, Fili,*" &c.

Cardinal Bona gives the following version:—

"*Fac nos, Domine Deus, lotis jam cordibus nostris, et emundatis ab omni conscientiâ malâ et cogitationibus sordidis, dignos introire ad sancta sanctorum tua alta et excelsa, et splendide ac purè stare ante altare tuum sanctum, et ministrare tibi victimas spirituales et excelsas in fide et veritate.*"

Which may be thus rendered in English:—

"Cause us, O Lord God, worthily to enter into Thy Holy of Holies high and lifted up, with our hearts already washed and cleansed from all evil conscience and from unclean thoughts, and to stand in brightness and purity before Thy holy altar, and to minister unto Thee spiritual and lofty victims in faith and truth."

Both the Latin versions have evidently been derived from the same original. But Renaudot has translated from the Syrian manuscripts themselves, and Cardinal Bona has taken his from the Roman edition of the Syrian Missal.

The prayer in the existing service of the Roman Mass is as follows:—

"*Aufer à nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire: per Christum,*" &c. Which is thus translated:—"Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ," &c.

Page 189.

"Mother of our God," that is to say, as it is before expressed, "Mother of our Lord and God, Jesus Christ." The Blessed Virgin is the mother of a person, not of a thing, or of a nature; and the person who was born of her is God,—a Divine person, and not the person of a man. The Son and Word of God, "our God," is, therefore, her Son, according to the flesh; and she is His mother. The denial of this, and the assertion that there were two persons in Christ,—one, the Eternal Word, the other, a man born, in time, of the Virgin Mary,—was the precise error of Nestorius, condemned by the Council of Ephesus (A.D. 431).

That Council approved and confirmed the anathema which St. Cyril of Alexandria had denounced against those who did "not confess that Emanuel was verily God, and that the Holy Virgin was on that account the Theotokos, or bringer forth of God; for she gave birth, according to the flesh, to the Word of God, which was made flesh." That word "Theotokos" had been applied to the Blessed Virgin by all the great Saints and Fathers who had lived in the preceding century, Athanasius, Cyril of Jerusalem, Gregory of Nyssen, Chrysostom, Gregory of Nazianzen, &c. (See references in *Select Treatises of St. Athanasius*,

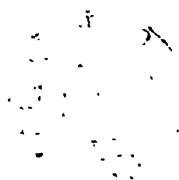
Library of the Fathers, Oxford, note s, p. 447. The term had been oppugned by Nestorius. It was now approved and confirmed by the Ecumenical Council. (Labb. Conc. tom. iii. pp. 398, 460, &c.)

The term "Mother of God," which was subsequently assumed both in the Eastern Church and in the Western, as the equivalent expression to "Theotokos," if rightly understood and applied to the person of the Lord, is evidently equally as sound and orthodox as the term originally employed. For every objection which would apply to the proposition, that the Blessed Virgin is the Mother of God, seems equally applicable to the proposition, that she bare or brought forth God. The expressions in the text, however (comprising the personal name and the personal pronoun), cannot be misunderstood or applied in any other way than to the person, "Jesus Christ, our God."

"It is unnecessary to point out the absurdity of supposing that the Lord was born of the Blessed Virgin, according to His Divine Nature. Indeed it is impossible to give a meaning to these words. His birth of the Blessed Virgin was the result of His taking flesh, and being made man of her substance: but the person, who thus took flesh, and was made man,—the person, who was thus born of the Virgin Mary, and is therefore her son, and of whom she is the mother,—is no other than the Son of God, "God over all, Blessed for ever."

Hooker, in his "Ecclesiastical Polity," admirably expresses the truth in the following sentences:—"In Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man, He still continueth one person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh. Forasmuch, therefore, as Christ hath no personal subsistence but one, whereby we acknowledge Him to have been eternally the Son of God, we must of necessity apply to the person of the Son of God, even that which is spoken of Christ according to His human nature. For example, according to the flesh He was born of the Virgin Mary, baptized of John in the river Jordan, by Pilate adjudged to die, and executed by the Jews. We cannot say properly, that the Virgin bore, or John did baptize, or Pilate condemn, or the Jews crucify, the nature of man, because these all are personal attributes; His person is the subject which receiveth them, His nature that which maketh His person capable or apt to receive. If we should say, that the person of a man in our Saviour Christ was the subject of these things, this were plainly to entrap ourselves in the very snare of the Nestorian heresy, between whom and the Church of God there was no difference, saving only that Nestorius imagined in Christ as well a personal human subsistence as a divine; the Church acknowledging a substance both divine and human, but no other personal subsistence than divine, because the Son of God took not to Himself a man's person, but the nature only of a man. Christ is a person both divine and human, howbeit not therefore two persons in one; neither both these in one sense, but a person divine, because He is personally the Son of God; human, because He hath really the nature of the children of men." "For the personal being which the Son of God already had, suffered not the substance to be personal which he took, although, together with the nature which He had, the nature also which He took continueth. Whereupon it followeth against Nestorius, that no person was born of the Virgin but the Son of God, no person but the Son of God baptized, the Son of God condemned, the Son of God and no other person crucified; which one only point of Christian belief, 'the infinite worth of the Son of God,' is the very ground of all things believed concerning life and salvation, by that which Christ either did or suffered as man in our behalf." (Eccles. Pol. b. v. s. 52.)

READINGS UPON THE LITURGY.



17

17

READINGS

UPON THE

Liturgy

AND

OTHER DIVINE OFFICES

OF

The Church.



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A DISSERTATION
UPON
THE TYPES OF THE LAW.

THE sacrament of the holy Eucharist gathers into itself, as in a focus, all the rays of Divine light which emanate from the various rites and ceremonies of the Law, inasmuch as it commemorates the Sacrifice of Christ, and that High-priestly work of Mediation and Ministry of Grace which He continues to exercise. But, for the same reason, it was impossible that any one of the legal rites could constitute the type, or exhibit the prefigurative outline, of the *form and order* of celebrating those holy Mysteries. Those rites were, in fact, prefigurative, not of the holy Eucharist itself, but of the subordinate Offices enjoined or sanctioned in the Church, which are derived from that Sacrament.

We should exceed our limits were we to enter upon a complete investigation of the Law of Moses, or a minute interpretation of its symbols and their application to the Christian Church. Some of those symbols apply to abstract truths, and to the right affections and qualities which should be possessed by the worshippers, rather than to the form of worship or the particular acts of which it consists. We do not, moreover, possess all the materials for such a course of interpretation. But as we shall have occasion to refer to the manner in which they illustrate the ordinances of the Christian Church when we come to consider the antitypical rites and offices instituted therein, it will be useful, in the first place, to take a general view of the different parts of the Tabernacle and of the ordinances to be observed therein, and to examine into the spiritual meaning and truths typified thereby, so far as these relate to, or bear upon, par-

ticular acts of worship. Their relation to the due ordering of such acts in the various Offices of the Church will be our subsequent task, as those Offices shall separately come under our consideration.

For our present purpose, therefore, it will be sufficient to consider,—I. The general arrangement and principal parts of the Tabernacle, or Temple, and the Furniture thereof. II. The several kinds of Sacrifices appointed to be offered, and their main distinctions. III. The public, or general, occasions on which those sacrifices were appointed to be used, and particularly the sacrifices and rites appointed for the great day of Atonement, and the daily service, Morning and Evening. And IV. The spiritual truths of which these several types were symbolical.

In examining these types we shall for the most part refer to the Tabernacle, and pass by the distinctions which existed between the construction of the different parts of the Tabernacle and the construction of those of the Temple; forasmuch as such distinctions and differences relate, in most instances, to matters of size or value of materials, and not to proportion, form, or arrangement of parts; and because the Tabernacle is the type of the present condition of the Church, whereas the Temple prefigures the permanent condition of the Church after the resurrection, and when possessed of the complete inheritance of the Kingdom of Heaven.

I. THE CONSTRUCTION OF THE TABERNACLE.

The principal divisions or parts of the Tabernacle were, 1st. The Court of the Tabernacle, afterwards called the Court of the Priests: after which came the Tabernacle itself, wherein was, 2d. The first Chamber, or Holy Place without the Veil, which is called, in the Epistle to the
 Heb. ix. 2, 3. Hebrews, the first Tabernacle, or Sanctuary; and, 3d. The inner Chamber within the Veil, called the Most Holy Place, or “holiest of all,” into which the High-priest alone was permitted to enter.

The length of the Tabernacle was thirty cubits from West to East; the height was ten cubits; and the breadth is

with great reason supposed to have been also ten cubits. The Holy Place is with equal reason supposed to have occupied twenty feet of the length, and the Most Holy the remaining ten.* Assuming these dimensions, the Most Holy Place formed a cube, or figure of ten cubits every way, and the Holy Place was double its size, being double its length. This Tabernacle was placed in the Court, probably towards the Western end; and the proportions of the Court were one hundred cubits in length from West to East, by fifty cubits from North to South. Exod. xxvii. 18.

The enclosure, or Court of the Tabernacle, was formed by sixty pillars of brass, each of them five feet in height, and based in sockets of brass. These pillars were erected twenty on the North, and twenty on the South side; ten on Exod. xxvii. 9-18.

* It seems certain that the forty-eight boards forming the framework of the Tabernacle, were all of the same dimensions. There is but one measure given for the whole of them (Exod. xxvi. 16; and xxxvii. 20-22); and the sockets of silver for each board were of the same weight. Each board, therefore, was ten cubits in height, and one cubit and a half in width. The thickness of the planks is not mentioned, but must have been considerable, if, as is the opinion of Lightfoot, and seems the literal meaning of the description given in Exodus, the centre bar ran through the thickness of each board "from end to end." And as the two bars for the North and South sides were each thirty cubits long, a bar of this length must have been of large diameter. Reland (*Antiq. lib. i. cap. v. 1*) says, "the thickness of the boards was four fingers, if we follow Josephus, or one cubit, if we believe other Jews, who gather this from the internal width of the Tabernacle, which, according to Philo and others, was ten cubits; nine cubits being occupied by the six western boards, and two half cubits by the corner boards: and the remaining cubit of each corner board being occupied by the thickness of the side-boards." Lightfoot ("Gleanings from Exodus," s. 32) supposes the width to have been half a cubit; and this is the very least which would allow of the passage of such a bar without weakening the planks. He thinks (s. 34) that the two boards on the West side, North and South, were arranged in a line with the six boards forming the West side, and at right angles to the twenty boards North and South, so as to leave on each side half a cubit without and half a cubit within, thus adding two half cubits to the nine cubits of the six boards, and forming a Temple, or Sanctuary, of exactly thirty cubits by ten. And it is evident that some such arrangement as is supposed by Lightfoot and Reland must have been made, so as to leave clear the thirty cubits in length.

The proportions of the Temple are given to us in Scripture, the width as well as the length, namely, twenty cubits by sixty; and as we find the length is exactly double of the length of the Tabernacle, so it is reasonable to conclude that the width is also double.

The same argument leads us to conclude that the Most Holy Place in the Tabernacle was ten cubits every way, and occupied one-third of the length of the

the West, and ten on the East. Upon them, round the West, North, and South sides, was suspended, by means of silver hooks, a hanging of white linen, which was continued round the East side, both from the North and South, for the space of fifteen cubits—that is, the space occupied by three pillars on each side. And on the remaining four or central pillars of the East side was hung a detached veil or hanging for the entrance, composed of blue, purple, scarlet, and fine white linen. In this Court was placed the Altar for burnt-offerings. The Altar was made of shittim-wood, overlaid with brass, and was in dimensions five feet square and three in height. Between the Altar and the entrance to the Tabernacle, but, as is commonly supposed, a little to the left or South side,* stood the Laver, made of the brazen mirrors offered by the Israelitish women,† at which the priests were

Ex. xxvii. 1.

Ex. xxx. 18-31, and xxxviii. 8.

whole erection, leaving twenty cubits for the Holy Place. For in the Temple the Most Holy Place was twenty cubits every way (1 Kings, vi. 20), and the Holy Place was forty cubits in length.

Another reason for concluding that the Tabernacle was ten cubits wide in the interior, may be deduced from the definiteness of proportion which regulated all the parts of the Tabernacle, both in relation to each other and in relation to the articles contained in the several parts. Thus the Court was exactly twice as long as it was broad; and both its length and its breadth were multiples of the sides of the Brazen Altar. In like manner, the length both of the whole Tabernacle and of the Holy Place, and of the Most Holy, are multiples of the sides of the Golden Altar and of the length of the Table. And if the width be ten cubits, that number also is a multiple both of the Altar and of the Table, and also of the length of the Ark of the Covenant. It is, moreover, a multiple of the Table five times, corresponding to the number of Pillars of Entrance to the Holy Place; and a multiple of the Ark four times, corresponding to the number of Pillars of Entrance to the Most Holy Place. Whereas, on the other hand, if the width were either the nine cubits of the six boards, or any other measure within the width of the eight boards, this definiteness of proportion and the analogy between the Temple and the Tabernacle would be destroyed.

* The reason given by the Rabbins for placing the Laver a little to the South is the commandment given to Moses (Exod. xl. 6), that he should “set the Altar of the burnt-offering *before* the door of the Tabernacle.”—R. Sol. quoted in Lightfoot’s “Prospect of the Temple,” ch. xxxvii. s. 1.

† “The looking-glasses of the modest women, which were modest at the door of the Tabernacle.”—Jerus. Targum, see also Targ. Jonath., Exod. xxxviii. 8, Walton. Bibl. Polygl. tom. iv. Lightfoot (“Prospect of Temp.” xxxvii. 1) states from Aben Ezra, that these mirrors were presented as a free-will offering by those women who served the Lord, and gave up the worldly delight to be derived from the use of them.

commanded to wash before engaging in any of the principal functions of their service; at which also the sacrifices were washed.*

The framework of the Tabernacle consisted of forty-eight boards, each ten cubits in height and one cubit and a half in width; these boards were arranged twenty on each side, North and South; six at the West end, and two in the North-west and South-west corners. Each board was kept in its upright position by means of two silver tenons at the base, let into two sockets of silver, and the whole was held together by five bars, four of which passed through golden rings attached to the boards; and the centre bar passed through the thickness† of the boards; those on the North and South sides, as Josephus says, running into that on the West side, and thus forming one continuous support round the three sides. The bars, as well as the boards, were of shittim-wood overlaid with gold.

Antiq. iii. vi.
3. Also see
references in
note to p. 207.

The entrance to the Tabernacle was at the East end, through five pillars of shittim-wood, overlaid with gold,

Exod. xxvi.
31-37.

* The water from the Laver was used through means of cocks, under which the priests placed their feet and hands. In Solomon's Temple the Brazen Sea was used in the same manner by the priests, but the sacrifices were washed with water from the ten Lavens.—Joseph. "Antiq." lib. vii. c. iii. 6; Lightfoot's "Temple," xxxvii. 2.

† Such is the literal meaning of the passage in Exod. xxvi. 26-28. "Thou shalt make bars of shittim-wood; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward, and the middle bar in the midst of the boards shall reach from end to end." And in Exod. xxxvi. 33, "And he made the middle bar to shoot through the boards from the one end to the other." This, no doubt, would make the boards to be of a very considerable bulk, and on this account has led to the supposition that the distinction between the middle bar and the others was that the former was one continuous piece, but the latter were broken into parts. But this is contrary to the words of the direction given to Moses, "Thou shalt make bars—five for the boards of the one side, and five for the boards of the other side," &c. whereas this would be to make *more* than five for each side. This particular point, however, is more a matter of curious inquiry than of any real importance. For if the four bars on each side were thus in parts, as Josephus seems to assert, they were, no doubt, joined fast together, the one into the other, so as practically to form one continuous whole. See Joseph. "Antiq." b. iii. c. vii. s. 3, wherein he gives the width of the boards as four fingers, or between three and four inches.

with capitals overlaid with silver ; the pillars were based in sockets of brass. Upon these pillars was suspended a hanging, or veil of blue, purple, scarlet, and fine white linen, supported upon hooks of silver. The Tabernacle itself consisted of certain coverings, or curtains, the innermost being of fine white linen, and blue, and purple, and scarlet, coupled with taches of gold. The Holy of Holies was separated from the Holy Place by a veil of blue, and purple, and scarlet, and fine white linen, with figures of Cherubim wrought upon it. This veil was suspended by hooks of gold, upon four pillars of shittim-wood, overlaid with gold, and based in sockets of silver. The sockets for the boards, for the four pillars, for the various hooks, and for overlaying the capitals of the five pillars, were formed of the silver produced by the half-shekel, which, at the first numbering of the children of Israel, was paid by every male (except those of the Tribe of Levi) who had attained the age of twenty, for the redemption of his soul.

Exod. xxxvii.
24-26.

In the Holy Place, before the Veil which separated the Most Holy, and equi-distant between the two side-walls, was the Altar of Incense. This Altar was made of shittim-wood, overlaid with gold ; its dimensions were one cubit square and two in height. On the South side, to the left on entering, was placed the Candlestick, formed of beaten gold, with a centre shaft and six branches. It is said to have been placed North and South, the lamps upon the branches being so fixed as to incline towards the lamp on the centre shaft, and the centre lamp being made to incline towards the Most Holy Place. Hence, it is stated, the centre lamp, being on this account nearest to the West, or Most Holy Place, was called the Western Lamp.* On the North side, opposite the Candlestick, but placed West and East, was the Table of Shewbread, formed of shittim-wood overlaid with gold, two cubits in length, one cubit in breadth, and one cubit and a half in height.

Exod. xxx.
1-6.

Exod. xxv.
31, &c. ; xl.
34.

Exod. xxv.
23, &c. ; xl.
22.

In the Most Holy Place was the Ark of the Testimony

* Lightfoot, "Prospect of Temple," chap. xiv. s. 4, and "Temple Service," chap. ix. s. 3.

with the Mercy-seat and Cherubim upon it. The Ark was a chest made of shittim-wood, overlaid with gold; two cubits and a half in length, one cubit and a half in breadth, and a cubit and a half in height. The Mercy-seat was a sheet of solid gold, of the same dimensions in length and breadth with the Ark, and probably serving as a lid to the Ark.* The Cherubim were two in number, of beaten gold, one upon each end of the Mercy-seat, with their faces towards each other, and their wings extended so as to cover the Mercy-seat. In the Ark Moses was commanded to place the Testimony, consisting of the two tables of stone written with the finger of God; and to lay up before the Testimony† the pot of manna which was to be kept for the generations of Israel, and Aaron's rod which budded, the sign that God had chosen Aaron and his family to the priesthood, to the exclusion of the rest of Israel. From above the Mercy-seat and between the Cherubim, the Lord promised to meet with Moses and to commune with him of all things given in commandment to the children of Israel.

In the above particulars of the several divisions of the Sanctuary, we may observe that in the measurements of the sides of the Court, and dividing the same by the number of pillars forming each side, as also in the measurement of the

* Buxtorf, Hist. Arc. cap. ix. "The board or lid (*tabula*) by which the ark was covered, and closed." He quotes Abarbanel, Levi Ben Gerson, &c.; who assert from Exod. xxv. 16, that the Ark was uncovered until after the two tables were placed in it, and then was closed by placing the Mercy-seat upon it.

† It has been supposed by some writers, that the pot of manna and the rod were also laid up in the Ark. But with respect to the former, the words of Moses are simply a direction to Aaron to lay it up before the Lord; and it is added that, "As the Lord commanded Moses, so Aaron laid it up *before* the Testimony." (Exod. xvi. 33, 34.) And as to the latter, "The Lord said unto Moses, Bring Aaron's rod again *before* the Testimony, to be kept," &c. (Numb. xvii. 10.) It is the almost unanimous opinion of the Hebrew Commentators (see Buxtorf, "Hist. Arc.," ch. v.), that the pot of manna and the rod were not placed within the Ark; and this receives confirmation from the words in 1 Kings, viii. 9. "There was nothing in the Ark, save the two tables of stone which Moses put there at Horeb." On the other hand, the words of the Epistle to the Hebrews (ch. ix. 4) seem to bear a different construction: but possibly the object of the passage is simply to bring under notice the several things contained in the Most Holy Place. Indeed the relative "wherein" in that passage (ἐν ᾧ) may refer to the Most Holy Place (ἐκεῖν ἡ λειτουργία ὅγια ὁγίαν).

Brazen Altar therein—the numbers five and ten are the predominant numbers: whereas in the Tabernacle, applying the same rules, the numbers one, two, and ten predominate. As to the metals employed in the different parts, we find that the material principally employed in the Court, both in its structure, and in the ornaments, instruments and vessels used therein, was brass. All were formed or overlaid with brass, with the exception of the silver fillets and hooks of the pillars round the Court, and the chapiters of the pillars which were overlaid with silver; but no gold was to be seen in this part of the Sanctuary. On the other hand, in the Tabernacle there was no brass to be seen except at the entrance, in the sockets or bases of the five pillars. With this exception, the only metals employed in the construction of the Tabernacle, or of the vessels used therein, were gold and silver. And of the gold, a very large proportion must have been used in the formation of the Mercy-seat and Cherubim, in the Most Holy Place, which were entirely of beaten gold. There was, therefore, a gradual increase of costliness in the construction, as we proceed from the Court to the Holy Place, and finally to the Most Holy.

II.—THE SACRIFICES.

We next proceed to the several kinds of sacrifices ordained by the Law, and their main distinctions: and first,—as to animal sacrifices. These, distinguished by the manner in which they were consumed, are divisible into five classes; namely, 1. The whole burnt-offering. 2. The sin-offering, the blood of which was carried into the Tabernacle or Temple. 3. The lesser sin-offering and the trespass-offering. 4. The peace-offering: and to these must be added, 5. The Paschal Lamb.

Lev. i.

1. The *whole burnt-offering* was presented before the door of the Sanctuary by the offerer, who placed his hand upon the head of the animal. The victim was then taken to the North side of the Brazen Altar, and was there killed, the priest receiving the blood into a proper vessel, and sprinkling it upon the Altar: the carcase was divided into its prin-

cial members, all the several parts were placed in order upon the wood, and the victim was then entirely consumed by fire upon the Altar.

2. The *sin-offering*, the blood of which was carried into the Holy Place, was in like manner presented before the door of the Sanctuary, and the hand of the High-priest laid upon its head. It was then taken to the North side of the Brazen Altar, and there killed. The victims on the day of Atonement were a bullock and a goat, but on all other occasions, when the blood was carried into the Holy Place, the victim was a bullock.

Lev. iv. 1-21,
and xvi.
"The priest
that is
anointed."
Lev. iv. 3, 16.

On other occasions than the day of Atonement, the High-priest carried of the blood into the Holy Place, and sprinkled seven times before the Veil, and put some of it upon the horns of the Golden Altar, or Altar of Incense. The remainder of the blood he took out with him, and poured at the base of the Altar of burnt-offering. On the great day of Atonement, before sprinkling upon the Altar of Incense, the High-priest carried the blood, first of the bullock, and then of the goat, into the Most Holy Place, and sprinkled them upon the Mercy-seat seven times, and afterwards seven times before the Mercy-seat; that is, as the Jewish doctors say, upon the Veil inwards.* Then going out into the Holy Place, he put the blood of both victims upon the horns of the Golden Altar, and then sprinkled seven times upon the Altar itself. The remainder of the blood was poured out at the base of the Altar of burnt-offering. The blood of the sin-offering being thus disposed of, the inward fat, the kidneys, and the caul above the liver, were taken out, and burned upon the Altar. And then the whole remains of the animal, with its skin, were carried without the camp, or (as afterwards was done) without the city, into a clean place (being the same place to which the ashes of the Altar were removed), and there they were wholly burned.

* Maimonides on the Day of Atonement, iii. 4, 5, quoted by Ainsworth, on Lev. xvi. R. Chia, ch. ii. 25, 26, in confirmation of this quotes R. Eleaser, son of R. Jose, who says, that at Rome, after the destruction of Jerusalem, he saw the Veil of the Temple stained with blood; and he was told that it was from the blood on the day of Expiation.—(Ugolini, tom. i. pp. 65, 66.)

Lev. iv. 22-28. 3. The *sin-offering*, whose blood was not carried into the Holy Place, was also presented before the door of the Tabernacle, and slain on the North side of the Altar. The priest dipped his finger into the blood, and put it upon the horns of the Altar of burnt-offering, or Brazen Altar, and the remainder of the blood was poured out at the bottom of the Altar of burnt-offering. After this, the fat and inwards, as in the previous case, together with the rump, if it were a ram or lamb, were burned on the Altar of burnt-offering: and the remainder of the victim belonged to the priest who offered the sacrifice; the skin to be for his use, and the flesh to be eaten by the males of the family of Aaron, within the precincts of the Court of the Sanctuary.

The *trespass-offering* was in all respects dealt with as in the case of the sin-offering last mentioned; except that all the blood was sprinkled upon the Altar, as in the case of the burnt-offering.

Some trifling variations from these rules were observed in the sin and trespass offerings, in the cleansing of lepers, and also when the victims were birds, into which it is not necessary to our present purpose that we should enter; for these offerings cannot be reckoned among the ordinary liturgical rites of the Law, but were appointed to meet exceptional cases.

Lev. iii. 4. The *peace-offering* was also presented before the door of the Tabernacle, and the offerer laid his hand upon its head; but it was slain at the same place, before the door of the Tabernacle, that is, between the Altar and the Tabernacle, and not on the north side of the Altar. The blood in this instance, as in those of the burnt and trespass offerings, was received and sprinkled by the priest on the Brazen Altar. The fat and internal parts, as in the case of the sin and trespass offerings, were consumed by fire upon the Brazen Altar; and the rump or tail also, when a lamb was the victim. The breast and the right shoulder were then separated or heaved, and waved before the Lord, and these parts belonged to the priest, and were eaten by him and his family, without distinction of male or female, in any clean place (for peace-offerings were not reckoned among the most

holy things, but were esteemed less holy). The remaining parts were consumed by him who brought the offering, with any other clean persons whom he might invite: but this consumption was performed as a religious act, and as in the presence of the Lord. When the offering was brought up, not by an individual, but on behalf of the whole congregation, the whole of the flesh of the victim, excepting the parts to be consumed by fire, was eaten by the priests within the holy precincts.

5. We mention the *Passover lamb*, seeing that it is called the sacrifice of the Lord's Passover, and is distinguished from the other sacrifices of animals by the manner of consumption. This victim was offered by each household or company, and was slain by the representative of the household or company in the Court. According to the original institution the blood was to be sprinkled on the doorposts of the dwelling where the household or company met; but the subsequent practice was either to sprinkle it upon the Altar, or (as Maimonides says) to pour it upon the base or at the bottom of the Altar, as with the residue of the blood of the sin-offering (Lev. iv. 7). The fat and the inwards were burned on the Altar of burnt-offering, and the residue was roasted with fire, and wholly eaten the same evening in the dwelling of the household or company: or, if any part of it remained unconsumed, it was burned with fire before the morning.

Deut. xvi. 6.

Exod. xii. 7.

2 Chron.

xxxv. 11.

De Sacr.

Pasch. ch. i.

5-14.

Maimon.

cod. loco.

These were the general rules ordained for the several kinds of animal sacrifices, and we may remark the following distinctions in the rites observed in disposing of them.

First, with respect to the place of slaying the victim. In the burnt-offering, sin-offering, and trespass-offering, the sacrifices were slain on the North side of the Altar; the peace-offering was slain between the Altar and the porch.

Secondly, with respect to the blood of the sacrifice. In the cases of the burnt-offering, the trespass-offering, and the peace-offering, the blood was sprinkled upon the Altar round about. The blood of the lesser sin-offering was put upon the horns of the Altar of burnt-offering; the blood of the greater sin-offering was carried into the Holy Place of

the Tabernacle or Temple, put or sprinkled upon the horns of the Golden Altar, and sprinkled before the veil; and the blood of the sin-offering on the day of Atonement was carried within the Veil, and put upon the Mercy-seat, and sprinkled before the Mercy-seat; the residue of the blood in all these cases being poured out at the foot of the Brazen Altar.

And, thirdly, with respect to the place of consumption. The peace-offering, or lesser holy sacrifice, might be consumed anywhere within the camp or holy city: the burnt-offering, and all other sacrifices, except those sin-offerings the blood of which was carried into the Tabernacle or Temple, must be consumed within the holy precincts attached to the Sanctuary, and not beyond: and lastly, the sin-offering, whose blood was carried within the Holy or Most Holy Place, could only be consumed in the spot assigned thereto, without the camp or holy city.

Besides the animal sacrifices, there were two other offerings appointed or authorized, namely, the Meat-offering or Minchah, and the Drink-offering.

The *meat-offering*, consumed in whole or in part upon the Altar, was composed of wheat-flour; except in one single case, the jealousy-offering, which was to be brought up by the husband of a woman suspected of adultery—which offering, although part of it as a memorial was burned upon the Altar, was composed of barley-meal.

Of these meat-offerings there were several kinds. First, the meat-offering of fine flour, with which oil was mingled; and, when offered as a free-will offering, frankincense also was added. From this, in the case of voluntary offerings, the priest took out a handful, with all the frankincense, and burned it as a memorial upon the Altar, the remainder belonging to the priest. When this meat-offering was appointed to be offered on public occasions, as an accompaniment or addition to an animal sacrifice, the whole was consumed by fire upon the Altar. Secondly, the meat-offering baked in an oven, either of flour mingled with oil, or wafers made of flour, anointed with oil, after the baking, as Maimonides supposes. Thirdly, the meat-offering of fine

De Sacrificio,
xiii. 8, 10. See
Ainsworth
on Lev. ii. 4.

flour mingled with oil, baked or fried upon a slice; which, after it had been baked, was cut in pieces, and oil again poured over it. Fourthly, the meat-offering of fine flour mingled with oil, baked or fried in a frying-pan. From the three last-mentioned offerings the priest took a portion as a memorial, salted it with salt, and burned it upon the Altar; and the remainder belonged to the priest for the consumption of himself and his household. In the case of all the above-mentioned offerings no leaven was suffered to be mingled, neither to be eaten by the priest, nor to be burnt upon the Altar, except in the instance of the leavened loaves appointed to be offered with the sacrifice of peace-offerings for thanksgivings: for the leavened loaves offered at Pentecost were not burned on the Altar, but only waved before the Lord. It was also forbidden to offer on the Altar any honey which included (as said the Rabbins) any sweet or luscious fruit. Fifthly, there was the meat-offering of first-fruits, consisting of green ears of corn dried by the fire, with oil put upon them and frankincense laid thereon.

Lev. vi. 16;
ii. 11.

In the case of meat-offerings appointed to be offered with animal sacrifices, both the quantity and the proportions of the ingredients were fixed by the Law: and in free-will offerings the same proportions seem to have been adopted, although the quantities would be varied as the offerer was minded to give, or according to the occasion which induced him to make the offering. To all burnt-offerings and peace-offerings, where the victim was of the flock or of the herd (not including goats), the appointed meat-offering was to be of fine flour mingled with oil in the following proportions, namely:—To each bullock, three tenth-deals (or omers, the omer being the tenth part of an ephah, Numbers, xxviii. 5, and equal to a little more than five pints of our measure) of flour, mingled with half an hin of oil; to each ram, two tenth-deals of flour, mingled with one-third part of an hin of oil; and to each lamb, one tenth-deal, mingled with one-fourth part of an hin of oil. From these rules there were but two exceptions: one, in the case of the peace-offering for thanksgiving, when the meat-offerings were to be unleavened cakes, wafers, and fried cakes, together with

Num. xv.
2-12.

leavened bread; and the other, in the case of the burnt-offering of a he-lamb, on the day of waving the sheaf of first-fruits, when the appointed meat-offering was to be, as with other whole burnt-offerings, of flour mingled with oil, but in the proportion of two tenth-deals of flour, mingled with one-third of an hin of oil.

The meat-offering appointed to accompany the animal sacrifice was offered in the following manner:—As soon as the parts of the victims which were to be consumed by burning had been placed upon the Brazen Altar, the meat-offering was taken and placed over the parts, so that the two were caught by the fire and consumed together.

Lastly, we have to notice the *drink-offering*, which, with the meat-offering, as already noticed, accompanied every whole burnt-offering and peace-offering of the herd, and of the flock, except the peace-offering for thanksgiving. This offering consisted of wine, which was poured out upon the Altar so soon as the meat-offering had been laid thereon and was consuming. The quantity of wine was fixed by certain proportions, as in the case of the meat-offering, namely, to every bullock, half an hin (the hin containing about five quarts), or thirty-six egg-shells full of wine; to every ram, one-third of an hin; and to every lamb, one-fourth of an hin. The drink-offering was not poured out upon the sacrifice, nor upon the fire of the Altar, but upon the Altar itself, round about.*

III.—THE PUBLIC OCCASIONS OF SACRIFICE.

The several public occasions at which these sacrifices were offered, and other rites celebrated in the great congre-

* Josephus, "Antiq." lib. iii. ch. ix. 4, says, that the wine was poured about the altar. Maimonides (De Sacrif. ii. 1, in Ainsworth on Numb. xv. 5) says, that the wine was offered upon the altar, not put upon the fire; but that the priest, lifting up his hand, poured the wine upon the base of the altar. The heathen were in the habit of pouring out libations of wine as offerings on all occasions of feasts; they also ordinarily offered wine with their sacrifices; but they poured it out upon the victim after it was slain, and also while it was burning upon the altar.—(See references in Potter's "Greek Antiquities," vol. i. p. 269; and Smith's "Dict. of Antiq." *Sacrificium*.)

gation, and on their behalf, were, 1st, In the morning and evening of every day; and in considering the rites appointed for these occasions we shall include the additional sacrifices and rites appointed for the Sabbath. 2d, In the beginning of every month. 3d, The Passover, on the fourteenth day of the month Abib, and the subsequent feast of unleavened bread held for seven days, in commemoration of the Lord's Passover when He delivered the children of Israel out of Egypt. Included within the period of this feast was the day of waving the sheaf, or omer, of first-fruits on the morrow after the Sabbath, that is to say, on the sixteenth of the month Abib, at which time the yearly harvest was becoming ripe, and on this day a further sacrifice of a burnt-offering with a special meat-offering, and drink-offering, was appointed. 4th, The Feast of Weeks, or Pentecost, being the fiftieth day from the sixteenth of Abib, on which were waved the two leavened loaves, the first-fruits of the wheat-harvest, on which account this feast was called the Feast of First-fruits. 5th, The Feast of Trumpets, on the first of Tisri, being the first day of the natural year. 6th, The great day of Atonement, on the tenth of Tisri, in which atonement was made for the sins of the priests, and of all the congregation; and 7th, The seven days' Feast of Tabernacles, or Booths, commencing on the fifteenth of Tisri, in which was commemorated the Ingathering of the whole produce of the year, and the deliverance of Israel from the house of bondage in Egypt.

Num. xxviii.
3-10.

Num. xxviii.
11-15, 16-25.

Lev. xxiii.
10-13.

Num. xxviii.
26-31; Lev.
xxiii. 14-31.

Num. xxix.
1-6.

Num. xxix.
7-11.
Lev. xvi.

Num. xxix.
12.
Lev. xxiii.
29-43.

On each of these occasions were offered whole-burnt-offerings; and on the days of the three great feasts, viz., on the Passover, Pentecost or First-fruits, and the Feast of Tabernacles or Ingathering, both whole burnt-offerings and sin-offerings. On Pentecost alone were offered peace-offerings, which indeed were the only peace-offerings appointed to be offered for the whole congregation of Israel, except those at the consecration of the High-priest. The daily sacrifices, morning and evening, were specifically whole burnt-offerings; and on the great day of Atonement, although whole burnt-offerings and a sin-offering, as on the three great feasts, were offered up in addition to the morn-

ing and evening sacrifices, yet it is unnecessary to say, that the peculiar and special sacrifices of that day were, the two sin-offerings, whose blood was carried into the Holiest, (namely, the bullock, the sin-offering for the High-priest, and the goat, the sin-offering for the whole congregation of Israel); and the other goat, which was to bear away the iniquities of the people into a land not inhabited.

In addition to this short review of the occasions of public worship, we propose to examine more closely the rites appointed for daily observance, and those for the day of Atonement. For, first of all, these respective rites contain certain particulars which have not come under review in considering the several kinds of sacrifice. Again, the day of Atonement was appointed for this reason, among others, that Aaron might on this day come into the Most Holy Place in which God dwelt in visible glory; and on this occasion he brought in and offered, in the Most Holy Place, that incense which at other times was offered only in the Holy Place without the Veil: so that his coming within the Veil on the day of Atonement was, as it were, the test of his acceptance, and that of his family, in all their priestly acts on behalf of the children of Israel. Moreover, the rites appointed for the day of Atonement were ordained not only for making atonement for the sins and iniquities of Israel in general, but in especial reference to the uncleanness brought by sin upon all their acts of worship, of which the daily rites form the prominent and constant part. These reasons induce us to consider with greater attention the manner of the daily rites, and of those for the day of Atonement.

The daily Morning and Evening Services of the Tabernacle were as follows:—

In the morning, the first act was to offer the whole burnt-offering of an he-lamb, a yearling, in the manner already described in our account of the whole burnt-offering. Upon this, after it had been placed upon the altar, the appropriate meat-offering (of a tenth-deal of fine flour mingled with the fourth part of an hin of oil) was laid, and burned upon the altar. And then the drink-offering, or

libation (being the fourth part of an hin of strong wine), was poured out, not upon the sacrifice, as we have already mentioned, but round about upon the Altar. Moreover, upon the meat-offering above described was placed another, called the High-priest's meat-offering. Every day the High-priest provided an omer or tenth-deal of fine flour, mingled with the due proportion of oil. This was baked upon a slice, as mentioned in Leviticus (ch. ii. 5), and being divided into two equal portions, the one was offered upon the meat-offering in the morning, and the other was reserved for the evening. The tradition concerning this additional meat-offering is, that each half was broken into twelve pieces; and the Jewish ritualists understand from the Hebrew word used (ch. vi. 21), which we translate "the baken pieces," that it was only half baken, between baken and raw. It was placed upon the Altar immediately after, and upon, the first meat-offering. On solemn occasions the pouring out of the drink-offering was the signal for the trumpets and instruments of music to sound, and for the Levites and singers to commence singing the appointed psalms.

Lev. vi. 20.
21.

Mischna,
Minch. vi. 5;
Comment.
Bartenora,
and Maimon.
in loco. Surenhus.
tom. v.;
Maimon. De
Sacrif. xiii.
2, 3, 4.

Mischna, de
Sacr. jug.
vii. 3.

The like sacrifices and rites were appointed to be observed every evening. These were the daily morning and evening sacrifices.

No sacrifice was permitted to be offered on the Altar before the morning sacrifice on any day; nor after the evening sacrifice, except at the Passover, on which occasion the Paschal lamb was slain on the fourteenth day of the first month at evening, after the evening sacrifice had been offered, and before sunset,* when by their computation the fifteenth day of the month commenced.

In addition to the above burnt-offerings morning and

* It was lawful to kill the evening sacrifice at half-past twelve P.M.; but in order to give space for the previous offering of vows and voluntary sacrifices, it was ordinarily killed at half-past two P.M., and offered at half-past three. On the Sabbath, when vows were not offered, it was ordinarily killed so early as half-past one, and offered at half-past two. When, therefore, the evening of the Passover fell on the Sabbath, the evening sacrifice was slain at half-past twelve P.M., and offered at half-past one; on other years one hour later, thus giving longer time for slaying the Passover lambs.—(Mischna, de Pasch. v. i., and Comment. Bartenor. in Surenhus. vol. ii.)

Luke, i. 9.

Ex. xxx. 7.

evening, the High-priest was commanded every morning when he dressed the lamps, and every evening when he lighted them, to burn incense on the Golden Altar which was before the Veil. At a later period it is evident that all the priests were appointed in their turns by lot to this office: and, according to the traditions of the Jews, four priests were engaged therein on each occasion; one only of whom actually burned the incense, the others assisting in the preliminary acts, leaving him alone in the Temple at the moment of placing the incense on the fire. But in the Tabernacle we read that it was expressly given in charge to the High-priest to burn incense on the Golden Altar, morning and evening, whatever subordinate offices of assistance might have been fulfilled by the other priests.

The incense was composed of four ingredients, namely, —stacte, the dropping gum of the myrrh-tree,—onycha, the cover or shell of a shell-fish, whose odour is supposed to proceed from spikenard, on which these fish are said to feed,—galbanum, the sweet gum of a plant said to be like fennel,—and pure frankincense,—an equal part of each. These were compounded together, and the portion of it for each day was beaten small before it was used. The oil used for burning in the lamps was pure olive oil.

Num. xvi. 46,
and Lev. xvi.
12.
Lev. x. 1.

Lev. ix. 24.

Lev. vi. 9-12.

The incense was put upon coals of fire, which were taken from the Brazen Altar; and it was for a breach of this observance that the two elder sons of Aaron, Nadab and Abihu, were slain before the Lord. In like manner it is said that the centre lamp, when it went out, was never lighted except from the fire upon the Brazen Altar; but any of the six side lamps might be lighted from the nearest lamp of the candlestick. We can have no difficulty in believing that this was the practice, for it is in strict analogy to what was observed in burning the incense; and would intimate the mind of God, that no fire or light should be introduced into the Tabernacle, except it were taken from that which was originally sent down by God Himself from heaven upon the Brazen Altar, and which was never permitted to go out. "The fire

shall ever be burning upon the altar: it shall never go out."

The High-priest, therefore, on these occasions, morning and evening, after the slaying of the lamb for the whole burnt sacrifice, took a censer of coals from the Altar, and entered into the Holy Place. There he put a handful of the incense on the coals, and placed the censer on the Golden Altar. It was also his duty in the morning to trim, and in the evening to light, the lamps upon the golden candlestick.

It is unnecessary to inquire whether the acts thus fulfilled in the Court and in the Holy Place, followed in succession, the one after the other, in the order in which they were originally enjoined, or were fulfilling at the same time; for this question is of no real importance in its bearing upon the spiritual mysteries typified or symbolized. We are told that at later periods, when the number of the priests had greatly increased, after the sacrifice was slain, the other necessary duties attending the consumption of it upon the Altar, and the duties fulfilled within the Temple, were carried on simultaneously; only that in the morning the incense was not placed upon the fire, until after the blood of the sacrifice was sprinkled upon the Altar; nor in the evening, until after the pieces of the sacrifice had been placed in order upon the Altar. But this is not according to the original institution of those rites, which in the first instance were ordinarily fulfilled by the High-priest, assisted by the other priests, and which were certainly fulfilled by the High-priest on the day of Atonement.* The natural order, if we may

* The Rabbinical writers allege that the High-priest on the day of Atonement, after slaying the morning sacrifice, and sprinkling the blood upon the Altar, went into the Holy Place, burned the incense, and trimmed the lamps; and then went out and burned the flesh of the daily sacrifice, and the meat-offering, and offered the drink-offering. This might have been the case on the day of Atonement in later times, when the same practice had obtained in offering the daily rites of burning the incense after the blood was sprinkled upon the Altar, and before the victim was burned; but originally it is unreasonable to suppose that there would be such an intermingling of two distinct services,—so distinct in the contemplation of the Law, that the priests on each occasion of going into the Holy Place were commanded to wash their hands and feet with the water of the laver "that they die not," (Ex. xxx. 19-21.)

so express it, would be that the High-priest should first offer the burnt sacrifice, with its meat-offering and its drink-offering, and complete the services to be fulfilled in the Court, before he should proceed into the Holy Place: and there his first act would be to place the incense on the fire.

Ex. xxx. 7, 8. This is proved by the words with which this rite was constituted: "Aaron shall burn thereon (that is, on the Golden Altar,) sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it; and when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations." It is even more evidently proved by the express words of the Law prescribing the rites on the day of Atonement; on which day the first act enjoined upon the High-priest, when he came within the Veil with the blood of the bullock, and before he should venture even to sprinkle the blood, was to put the incense on the fire, "that the cloud of the incense might cover the Mercy-seat, that he die not." And although the daily burning of incense was without the Veil, not in the immediate presence of the Lord in visible glory, yet the same rule would evidently apply, namely, that the cloud of incense should ascend from the censer upon the Altar, before he proceeded to the subordinate act of trimming, or of lighting, the lamps.

**Num. xxviii.
9, 10.**

**Lev. xxiv.
1-9.**

In addition to the rites above described, which were fulfilled every day, there were offered on the Sabbath two additional burnt-offerings, namely, two he-lambs of the first year, with their appropriate meat-offerings and drink-offerings. Moreover, on this day the twelve loaves of the shewbread, appointed to be continually on the table before the Lord, were renewed. The shewbread, or bread of presence, or of presentation (*οἱ ἄρτοι τῆς προθέσεως*, the loaves of prothesis, or proposition, Mark, ii. 26; *ἡ πρόθεσις τῶν ἁγίων*, the presentation of loaves, Heb. ix. 2), consisted of twelve loaves or cakes, each of them made of two tenth-deals of fine flour, and baked on the eve of the Sabbath. The flour used in making these loaves was the offering of the people; and, as well as all the other offerings made on behalf of the whole congregation, is supposed to have been provided by means of the

half shekel* which the people gave yearly for the service of the Sanctuary. These twelve loaves were brought into the Holy Place on the Sabbath day, and the loaves of the preceding week were removed, and the new loaves arranged on the table of shewbread, in two rows, and frankincense was placed upon or by the side of each row; the loaves which were removed were divided among the priests, for them to eat in the Holy Place; and the frankincense of the former week was carried out and burned upon the Altar. The Hebrew writers say that the new loaves were brought in by the priests who came upon duty on that day by course; and that the former week's loaves were removed by the course going out, who also offered the two additional lambs with their meat and drink offerings, and burned over them the frankincense which had just been removed. This was their final duty for that turn, and the evening sacrifice was offered by the incoming course. They also say that the frankincense was brought in in two silver vessels or cups, called in our translation spoons, and placed by the side of the rows of bread (the word rendered in our translation "upon" also meaning "by" or "beside," as in Gen. xvi. 7). Thus twelve loaves containing twenty-four portions of flour were always upon the table in the Holy Place—the commandment to Aaron by the hand of Moses being this: "Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." And it was ordained that the bread removed should be eaten by Aaron and his sons only in the Holy Place; "for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute."

We now come to the great day of Atonement or Expia-

* The half shekels were applied to the following purposes, viz., for the purchase of the daily victims with their meat-offerings and drink-offerings, the omer of barley offered on the morrow after the Sabbath in the Paschal feast, the two loaves at Pentecost, and the shewbread: also for the red heifer, the scape-goat, and scarlet cloth, the golden plates for overlaying the Most Holy Place, and, as some Rabbins assert, for the vessels required in the Sanctuary.—(Mischna, De Silcis, iv. 1, &c.)

Exod. xxx.
1-10.

tion. The first notice which we have of this solemn observance is in the commandment given to Moses concerning the Altar of incense, its construction, and the daily use to be made of it. In the passage referred to directions are given that this Altar should be reserved for the offering of the incense compounded according to the express injunctions of the Lord. No other offering—neither incense of any other kind, nor burnt-sacrifice, nor meat-offering—was to be offered thereon, nor was any drink-offering to be poured upon it, save only that Aaron should make an atonement on the horns of it once in a year with the blood of the sin-offering of Atonement. It is next mentioned, in the chapter in Leviticus, which treats at length of the special rites for this day. These rites, we find, were appointed immediately after the death of Nadab and Abihu, the two sons of Aaron, who were slain before the Sanctuary, because they put incense upon strange fire, that is, upon fire which had not been taken from the Altar of burnt-offering. The reasons adduced in this chapter for the appointment of the day are, First, to provide an acceptable means whereby the High-priest might, on this day, and only on this day throughout the year, pass through the Veil into the Most Holy Place, and there appear before the Visible Glory upon the Mercy-seat, and offer holy rites of worship. Secondly, to make atonement for the holy Sanctuary, and also for the Tabernacle, and for the Altar. And lastly, to make atonement and expiation for the sins of the priests and of all the people of the congregation—an atonement for all sins, once a-year.

Lev. xvi.

Lev. xvi.
2, &c.

Lev. xvi.
32-34.

Lev. xvi. 11,
21, 30, 33, 34.

Num. xxi.
8-11.

In addition to the daily burnt-offerings, there were offered on this occasion whole burnt-offerings, consisting of a bullock, a ram, and seven lambs; and a sin-offering of a kid of the goats. These were offered according to the general rites ordained for such sacrifices, with their proper meat-offerings and drink-offerings. Additional whole burnt-offerings and the sin-offering were (as we have said) appointed for each of the great days of observance throughout the year, and do not require particular notice. The special offerings for the day—appointed for the reconciliation of the holy places and

of the people—were a young bullock for a sin-offering and a ram for a burnt-offering, offered by the High-priest on behalf of himself and the priests; and two kids for a sin-offering, and a ram for a burnt-offering, on behalf of the whole congregation.

On this day all the sacrifices were offered by the High-priest alone. In the morning he offered up the daily burnt-sacrifice, and fulfilled the accustomed service in the Holy Place, in the garments appointed for the daily ministrations when performed by him; and in the same garments he offered the additional burnt-offerings of the bullock, ram, and seven lambs, probably immediately after the morning sacrifice and other rites: the kid for a sin-offering, whose blood was not to be carried into the Holy Place, was offered at a later period, the flesh being reserved for consumption by the priests on the evening of the same day. After this, the High-priest came into the Court with the young bullock for a sin-offering, and the ram for a burnt-offering, which were to be offered for himself and for his house. There he put off the high-priestly garments, being concealed from the people (as is stated by the Jewish commentators) by means of a fine linen cloth hung before him; and after washing his body, he put on the linen coat, breeches, girdle, and mitre: these vestments, although less costly than those in which he usually ministered (being perfectly plain and white), were yet called “the holy garments,” because worn upon this solemn occasion. Having assumed the holy garments, he presented the bullock before the Lord,* and (as was usual in presenting sin-offerings) with his face to the Sanctuary, he laid his hands upon the bullock and confessed his sins and the sins of his house. After this he went round the Altar to the North-east end, where were the two goats, and cast lots which of the two should be “for the Lord,” and which “for Azazel,” or, as it is in our translation, “for the scape-

Mischna, de
Die Expiat.
iii. 3, 6.

* Maimonides says that the bullock was placed so as to stand between the porch and the altar, with the head to the South, and the face to the West, and the priest stood on the East side, with his face to the West, in making the confession. This agrees with the Mischna, de Die Expiat. cap. iii. sect. 8.

goat." He then presented them both before the Lord at the door of the Tabernacle, calling the one which was to be slain by the name of a sin-offering,* but presenting the latter as a live-offering, which was to be let go into the wilderness. After this the High-priest again (ver. 11) brought the bullock and laid hands on him, and made confession of sin a second time for himself and his house, including the whole priesthood;† after which he killed the bullock at the usual place, and received his blood in a proper vessel, that it might be carried into the Holy Place, there to be employed in the appointed rites. The High-priest next took a censer full of live coals from the Brazen Altar, and two handfuls of incense, which had been previously beaten small, and which he placed in a dish or vessel for the purpose. He then carried both the censer and the incense into the Holy Place, and from thence passed into the Most Holy Place. Having come within the Veil, his first act was to put the incense upon the fire, and place the censer upon the floor before the Mercy-seat, himself remaining until the smoke of the incense had ascended and diffused itself abroad. As soon as the Mercy-seat was covered with the cloud of the incense, he went out into the Holy Place and brought within the Veil the bullock's blood, in which he dipped his finger and sprinkled the blood upon

* In Lev. xvi. 9, 10, it is said, "Aaron shall bring the goat upon which the lot fell 'for the Lord,' and present him a sin-offering. But the goat upon which the lot fell for 'Azazel' shall be presented alive before the Lord," &c. R. Solomon Jarchi (quoted by Ainsworth, *in loco*) paraphrases the former verse as follows, "when he lays the lot upon him (*i. e.* upon the goat to be slain) he shall call him by this name, saying, 'A sin-offering for the Lord.'" So, also, R. Chiia (Ugolini, vol. i. pp. 63, 64) and the Mischna, de Die Expiat. cap. iv.

† Maimonides mentions three confessions, namely, one which he made for himself at the first; then secondly this, which he made for himself and the other priests; and the third, which he afterwards made for all Israel over the live goat. But there can be no doubt that in the case of the goat which was slain (being the sin-offering for the children of Israel (verses 5 and 15), as the bullock was the sin-offering for Aaron and his house), the High-priest before slaying it would, as with all sin-offerings, and as before slaying the bullock, lay his hand on the goat; thus virtually, if not by word, extending his confession of sins, which he had made for the priests, to all the congregation.—(Cap. iv. 24, 29, 33.)

the Mercy-seat at the East or nearest end once, and then in front of the Mercy-seat seven times.* Afterwards he carried out the blood of the bullock and left it in the Holy Place before the Veil, and went out into the Court. There he slew the goat, and carried his blood within the Veil, and sprinkled in like manner once on the Mercy-seat, and seven times before the Mercy-seat. Having thus reconciled and "made an atonement for" the Most Holy Place, he proceeded to reconcile the Holy Place by mingling the blood of the bullock and of the goat, and dipping his finger therein and sprinkling the blood thus mingled upon each of the four horns of the Altar of incense, and then again seven times upon the top of the Altar. After this he carried forth the remainder of the blood and poured it out at the base of the Brazen Altar, according to the usual rite prescribed for sin-offerings whose blood was carried into the Holy Place. Lev. iv. 7, &c.

Having thus "made an end of reconciling the Holy Place Lev. xvi. 30. (i. e. the Most Holy), and the Tabernacle of the Congregation, and the Altar," he went to the goat remaining alive; and, placing his hands on his head, he again made confession of sin, confessing "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." The goat was immediately sent away "by the hand of a fit man into the wilderness."

After this the High-priest returned to the carcases of the bullock and of the slain goat, opened them, put aside the fat which was to be burned on the Altar, and, as is stated by the Jewish commentators, cut the flesh into great pieces, but so as not to separate the pieces, and sent away the carcases by another messenger to be burned without the camp. The messengers, both he who carried out the live goat and he who carried forth the two carcases, with

* The Rabbinical writers assert that the High-priest sprinkled first the blood of the bullock and afterwards that of the goat once on the top of the Mercy-seat, and seven times in the front of the Mercy-seat, and subsequently he sprinkled once above and seven times below upon the Veil, interpreting this to be the meaning of the words, "before the Mercy-seat." (Mischna, de Die Expiat. v. 4; Maimon. de Die Expiat. iii. 405.) See also Note, p. 213, ante.

his assistants, were all rendered unclean by reason of these employments, and were not permitted to return into the camp, until they had washed their clothes and bathed their flesh. The Jewish writers go on to say, that the High-priest, having allowed sufficient time for the live goat to reach the wilderness (or, as the *Mischna* declares, having received intimation that he had arrived there), went into the Court of the Temple, called the Court of the Women, and there read the portions from *Leviticus* treating of the services of the day (*Lev. xvi. and xxiii. 27-32*), and afterwards recited certain prayers.

*Mischna,
de Die
Expiat.
cap. v. 8.*

However this may have been, he at this time put off the holy garments. And, after washing his flesh, he put on the high-priestly garments, and then offered, according to the ordained manner, the two burnt-offerings, namely, those of the two rams which were presented with the respective sin-offerings of the bullock and the two goats; and, as is asserted, he also offered at this time the additional sin-offering. It is certain that at this time he burned upon the Altar, besides the burnt-offering, "the fat of the sin-offering," for it is expressly so stated; and this must have comprised the fat of the bullock and of the Lord's goat: it would also include that of the additional sin-offering of a goat, if not before burned.

There still remained the evening burnt-offering. And after offering this, he again put on the holy garments, and went into the Most Holy Place within the Veil, and brought out from thence the censer and the vessel for the incense; the incense having been left to burn before the Mercy-seat. Then putting off the holy garments, washing himself, and again putting on the high-priestly garments, he fulfilled the evening office appointed to be observed daily in the Holy Place.

With this account of the rites performed on the great day of Expiation we conclude our statement of the ordinances for religious worship prescribed by the Law. But before proceeding to investigate the spiritual truths contained under these types, we shall arrive at more distinct ideas of the nature of the legal rites, by considering briefly

what impressions the children of Israel themselves would probably receive from the arrangements of the sanctuary in which they worshipped, and from the rites of which they witnessed the celebration.

In the first place, the triple division of the sacred precincts, and the distinctions which were evident both in the method of constructing each part, and in the religious rites celebrated in each, were calculated to affect the mind with emotions of solemnity and reverence, increasing in intensity, from the first view of the outward enclosure, with its hanging of fine linen, pure and white, to the admission into the inner Sanctuary, and the presence of the Visible Glory.

Upon entering the Court, the large quantity of brass employed gave the impression of durability, and no doubt, to the Israelites, of splendour also. The absence of the more precious metals which had been offered for the work would also be remarkable; no other metal being visible but brass, with the exception of the silver fillets and hooks of the pillars round the Court, and the chapiters of the pillars which were also overlaid with silver: but no gold was to be seen, neither in the substantial framework, nor in the ornamental parts, nor in the vessels and instruments made use of in the Court. It was also known to the people, that to this Court were confined by express commandment the bloody sacrifices of animals; and here alone were consumed by fire the meat-offerings; and here alone it was permitted to pour out the drink-offerings of wine.

In penetrating into the Tabernacle the priest leaves the Court which was open to the air and light of heaven, unprotected and uncovered from above; and enters into a Temple presenting all the sacred associations which belong to such a building. The Veil of Entrance is hung upon five pillars, socketed or based in brass: but here is the last trace of this comparatively baser metal, all else which meets the eye, except the coverings of the roof, and the Veil through which he entered, and the Veil before him, being either gold or silver. The five pillars of entrance, and the boards which form the walls, are overlaid with gold; the

Num. xvii.

Table and the Altar are also overlaid with the same material, while the Candlestick is composed of beaten gold, as are all the vessels and instruments employed for the service of the place. Into this part none may enter but the priests. The holy nation, the peculiar people, are all excluded, those only excepted who had been specially consecrated, and to whom, as the sole depositaries of the priestly office, the Lord had confirmed it by a miracle. In this place, moreover, the sweet incense and the holy shewbread are the only offerings. And before them stands the second Veil, concealing from view the Most Holy, in which are the Ark, overlaid with gold, and the Mercy-seat and Cherubim, entirely composed of gold. But none may pass that Veil except the High-priest alone, and he but once a-year, with the most solemn rites, lest otherwise he die; for the Sanctuary within is the Presence-chamber of God Himself, who there abides manifested in visible majesty in the Cloud of Glory.

This gradual increase of costliness and splendour in the three successive parts,—this marked distinction in the rites offered in each,—this gradual, and in the end entire, seclusion, and the fearful warnings which defended it, must have produced in the Israelite corresponding increase of reverence and awe, leading him to attach distinct degrees of sacredness to the different parts, and to attribute a peculiar presence of God to one part rather than to another, and to regard certain of the rites which were enjoined as of a more sacred character than others.

Then, as to the impressions which the several kinds of animal sacrifices were calculated to produce.

Lev. iv. 36;
v. 10-16.

The sin-offering, in its most complete form, was, as its name implies, a sacrifice for sin; it was a sacrifice by means of which the priest made an atonement for the sin committed by him or them, on whose behalf the victim was offered: and the blessing which was to result therefrom was, that "the sin should be forgiven." The act of the offerer laying the hand upon the head of the victim, followed by the shedding of its blood in order to "make an atonement for his sin," could hardly be misunderstood. The action evidently represented that the sins of the offerer were transferred from him,

and that upon the victim about to be slain the penalty of his guilt was to be visited. Nor could the offerer fail to perceive somewhat of God's abhorrence of sin, when from considering first that the substituted sacrifice was put to death, he proceeded to reflect on the manner of its destruction, namely, total consumption by fire, and that not upon the Altar of the Lord, not in the holy place dedicated to the worship of God, but in a place beyond the precincts of the Sanctuary, and even without the camp of Israel.

On the other hand, the name "whole burnt-offering" implies not merely that it is wholly consumed by fire—for this is equally the case with the greater sin-offering—but that its consumption by fire is wholly and entirely effected as an act of worship and service of God; as it is said, "an offering made by fire, of a sweet savour unto the Lord:" words, which are used concerning all the various offerings or parts of the victims which were consumed by fire upon the Altar, whether whole burnt-offerings, meat-offerings, or the portions of peace-offerings, or sin-offerings, burned upon the Altar; but are never applied to the burning of sacrifices elsewhere. For on that Altar the fire of the Lord descended, and it was ever to be kept alight thereon. "It is the burnt-offering, because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it." "The fire shall ever be burning upon the Altar: it shall never go out."

Exod. xxix.
18, 25, 41.
Lev. i. 9, 13,
17; ii. 2, 9;
iii. 5, 16.

Lev. ix. 24.

Lev. vi. 9, 13.

In this sacrifice of burnt-offering, as in the sin-offering, reference was made to sin, and the sacrifice was "accepted" on his behalf for whom it was offered (or for the congregation), to make atonement for him. In both sacrifices the offerer (or, when on behalf of the congregation, the priest) laid his hands on the victim; in both confession was made of sin; the life was poured forth; the blood was sprinkled as a religious rite, although not in the same place, nor after the same manner; and the victim was entirely consumed by fire. But the distinction between the two was this, that in the burnt-offering, after the victim was slain and the blood sprinkled, the whole animal was placed in order upon God's Altar, and there consumed before Him for a sweet savour in

His nostrils ; whereas in the sin-offering, after the slaying of the victim, and the sprinkling of the blood, the inward fat only and the principal entrails were burned on the Altar for a sweet savour ; and the carcase was borne forth and burned without the camp, as an accursed thing, and those employed therein were defiled and rendered unclean by the ministry they fulfilled. Nor was there less significancy in the disposal of the remains of the victim, when the guilt to be atoned was not of such a character as to affect the whole congregation ; but had been incurred through sins and transgressions committed in ignorance by individuals. For, in such cases, the Sacrifice was not accounted accursed or unclean : the priest who acted as the Minister of God, between Him and the offender, received it as his due ; but the offender was not permitted to partake.

The distinction between the whole burnt-offering and the peace-offering was equally obvious. In presenting a peace-offering, whether for a thanksgiving or in fulfilment of a vow, the offerer laid his hand on the head of the victim, as in the case of the whole burnt-offering ; and the victim was slain, and the blood was sprinkled : but here the manner of offering the two ceased to be the same. Instead of the whole victim, only certain selected parts were consumed upon the Altar by fire : of the remaining parts, the shoulder was given to the priest to eat, and the residue was consumed by the offerer, and those invited by him to partake, — his household, his friends, or the poor. And these are distinctions which could not fail to be remarked, nor could they be remarked without some meaning being attached to them. In the whole burnt-offering the entire victim was consumed as an act of worship towards God ; in the sacrifice of peace-offering the whole was indeed dedicated as a holy thing to God, and part was consumed upon His altar ; but part of it became the food of the priest, and so contributed to the support of him who ministered at the Altar ; and the remainder was given back to him that had presented it before the door of the Tabernacle, shewing him his privilege individually to partake in the sacrifices, and thus to have fellowship with the Altar of God and with His priests.

And while these distinctions were obvious to all who listened to the Law or who gave attention to the things which they witnessed and took part in, doubtless those who served God with all their heart, and meditated upon His Law, were enabled to derive from them a still greater amount of spiritual edification. In offering all these sacrifices they would pour out their hearts in humiliation and sorrow for their sins known and unknown; they would acknowledge their own demerits, while engaged in slaying, or in witnessing the death of, the victim. They had seen how, at the foot of Sinai, when the Lord entered into covenant with them, Moses sanctified both the altar and themselves, by sprinkling them with the blood of the sacrifices by which that covenant was sealed. And Moses had expressly commanded that they should bring all their sacrifices, whether burnt-offerings or sacrifices, unto the door of the Tabernacle of the Congregation, and should slay them there; and that the priest should sprinkle the blood upon the Altar of the Lord at the door of the Tabernacle, "for the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Confessing, therefore, their sins in the slaying of the victim, upon which those sins were put, their contrition would be mingled with joy and assurance of forgiveness, when they beheld the blood sprinkled upon the Altar, or put upon the horns of the Altar and poured upon its base, or carried within the Tabernacle itself to make atonement there; and they would accept it as the token that their sins were forgiven, and themselves absolved.

Exod. xxiv.
5-8. Heb. ix.
19-22.

Lev. xvi. 3.
&c.

Thoughts such as these would occur to them in all the sacrifices, and when they came to the distinct and different disposal of the victims after atonement was thus made, they could not avoid receiving some further lessons which the commandments of God were calculated to convey even in their then imperfect state of knowledge. In seeing the victim for sin consumed apart from the Altar of God, they would apprehend the inexorable wrath of God against sin; while the sinner was received to mercy through the

substituted sacrifice. In the whole burnt-offering they would see symbolized the great truths that, although man hath sinned and come short of the glory of God, yet a means was provided in the counsels of heaven whereby sinful man might be reconciled to, and accepted by, God. And in the peace-offering they would taste and see the blessedness of the forgiveness of sins, and of the worship and service of God; and the idea of communion with God would be presented to the mind, seeing that they partook of the sacrifice offered unto Him, and received by them from off His Altar. And however vague their thoughts upon these things might be, seeing that the precise mode in which God would provide atonement and reconciliation was as yet unrevealed, every pious Hebrew knew that there was One to come, who would redeem His people from their iniquities, and through whose advent and future acts these sacrifices would receive their real efficacy. And their minds would be prepared for higher truths, a more distinct revelation, and more entire communion with God; and they would be led by the rites enjoined upon them to seek for salvation, for acceptance, for blessing and grace, not in themselves, but in God.

Such impressions upon the mind of the pious worshipper were the sacrifices themselves calculated to make; while it is impossible to say to what further extent his mind and understanding might be led into the apprehension of that future developement of God's purpose, through which alone his present services could be of any avail. Let us now proceed further, and consider the probable way in which he would be affected by the service of the Golden Altar, and would regard the connexion between the sacrifices of the Court and the offering of incense in the Holy Place.

The incense was reserved as a holy perfume to the Lord alone: the children of Israel were forbidden to compound a similar perfume for their own use. "Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." And none other but the priests, the sons of Aaron, might present even that incense before the Lord without sin and consequent punishment, as we see in the

Exod. xxx.
27, 28.

cases of Korah and those who took part in his rebellion, and of Uzziah the king. The pious Israelites therefore knew that the cloud of incense, which went up from the Golden Altar and filled the sanctuary of the Lord, was the perfume which the Lord delighted to accept on behalf of all Israel, from the hand of the appointed mediator, the priest; and that while this sweet savour ascended up before Him, He heard, and accepted, and was ready to answer, the prayers which His people made to Him.

Then, with respect to the connexion between the sacrifices upon the Brazen Altar and the burning of incense in the Holy Place. The incense was offered morning and evening: but it was never offered, unless also the victim, the lamb, was slain in the Court and "accepted for them," and atonement made by sprinkling the blood upon the Altar, and the victim itself consumed with fire upon the Altar, the token well understood and recognised that God accepted their sacrifice; "an offering made by fire, of a sweet savour unto the Lord."

The order therefore of these rites, morning and evening, was calculated to shew the order and method of God in bringing sinful man into His sanctuary. The offering of the whole burnt sacrifice in its institution preceded, and in practice was always commenced before, the further rites were performed within the Tabernacle. Atonement was first made for Israel, and the sacrifice offered and Israel accepted therein, before the High-priest, as their representative and on their behalf, proceeded with the fire of God, and with the incense reserved to Him alone, into the Holy Place; and there, while the people without offered their prayers, he presented the incense upon the Altar before the Lord; thus, as it were, perfuming their prayers, and rendering them acceptable.

Lastly, the occasion of the appointment of the great day of Expiation, and the plain words of the Lord in instituting it, rendered evident the relation of the rites to be observed on that day to the other sacrifices and rites of the Law, and especially to the daily rites of the Holy Place.

The day was appointed as a day of fasting and sorrow, wherein every one, on pain of being cut off, was to afflict his soul because of all his sins and iniquities, and the sins and iniquities of his people, for all of which atonement was on that day to be made.

The incense which on other days was offered without the Veil, was on this day carried within the Veil, and there offered in the immediate presence of God ; thus, as it were, sanctifying its use on all other occasions, bestowing the highest sanction upon it, affording the strongest evidence of its acceptance by God at all times; and forming, so to speak, the basis for its daily use.

The sprinkling of the blood of the sin-offerings, first in the Most Holy Place, and then in the Holy Place, making atonement for each of these places in respect of all the sins and iniquities of the children of Israel, both priests and people, spoke in like manner to the hearts of the worshippers; and set forth in lively symbols that, through the atonement effected on this day, acceptable service of God in their future acts of worship was secured: so that acceptance in all their acts of worship seemed to spring from the atonement now offered, in like manner as their acceptance in the specific act of the daily offering of the incense seemed to spring from the offering, on this day, of the incense in the Most Holy Place.

Reflections such as these we may fairly attribute to the pious and well-instructed among the children of Israel, without indulgence of speculation, or exercise of ingenuity. They flow naturally from the prescribed rites, and from the words of the Lord spoken to Moses, in delivering them for observance. And although it is probable that those, who would derive any clear ideas of the meaning of the rites they witnessed, were comparatively few, still the order and manner of those rites, and all the attendant circumstances, would suffice to influence their habits of thought, and prepare them for ordinances, of a more spiritual character, of which their own observances were the type.

IV. THE SPIRITUAL MYSTERIES TO WHICH THE LEGAL TYPES REFERRED.
AND 1. OF THOSE DERIVED FROM THE TABERNACLE AND ITS PARTS.

We now proceed to examine those spiritual mysteries, of which the several types of the Law were symbolical or representative. We shall thus be the better prepared for the consideration of those Offices of the Church, which are antitypical to the legal rites. See p. 206, ante.

Introductorily to this part of our subject, let us observe that the knowledge of these mysteries is not derived to the Church through the exercise of man's wisdom; but by revelation of God unto the apostles and prophets whom He ordains: and among the ways in which these His servants are instrumental in conveying such knowledge to the Church, is the interpretation of the things written in the Law of Moses. Our present duty and work, therefore, is not the exercise of invention, but to arrange and systematize the truths which the Church has in this manner received, to shew the consequences legitimately resulting from them, the proper manner of applying them, and the various subjects to which they may be applied. And, as we proceed with our task, and advance to the understanding of them, we shall not fail to observe and admire the wisdom with which God hath prepared and disposed all things from the beginning, in order to fulfil in His Church that purpose, which from Eternity He ordained in the counsels of His wisdom, and through Eternity He will carry out by the excellency of His power.

The materials of which the Tabernacle and all its furniture were composed were—gold, silver, brass, purple, blue, scarlet, fine linen, goats' hair, rams' skins dyed red, badgers' [or tachash] skins, and shittim-wood or wood of the shittah tree. These are symbolic of certain spiritual characteristics or qualities; which, as they contribute to the formation of the character of every Christian, though developed more in one individual or in one ministry, than in another, constitute the spiritual materials out of which the Church of Christ is formed.

Gold, the most enduring of all metals, is the symbol of truth formed in the understanding, and embraced in the heart, through the operation of the Holy Ghost. Silver is the symbol of love,—that love which is shed abroad in the heart by the Holy Ghost; the love of God, pure and holy, flowing forth towards all His creatures, and seeking to embrace them in its operations. Brass is the symbol of that spiritual corroboration and endurance which enable regenerate man, in the strength of the Holy Ghost, firmly to resolve, and faithfully to execute, all that God enjoins as His will.

Purple, and blue, and scarlet, and white, the four colours named or referred to in the stuffs or cloths forming the coverings, represent abstract qualities. Purple is the emblem of dignity, decision, and command; blue, of heavenly-mindedness or spirituality; scarlet, of that cleanness of conscience, that unconsciousness of imputed guilt or of evil, which can only be wrought in the intelligent Christian through faith in the blood of Christ,—“the heart sprinkled from an evil conscience;” white is the symbol of the pure and spotless righteousness which is in Christ, and is imputed unto the believer, and imparted unto the regenerate. It is not expressly stated in what materials these colours were wrought, except that the white seems to be associated with fine twined linen. The Rabbinical writers are of opinion, that the material of the three colours first mentioned—purple, blue, and scarlet—was woollen. The fine twined linen, it is generally admitted, was byss or linen of fine texture, fabricated of a silken cotton produced from a flax grown in Egypt: * and some writers are of opinion that all the four materials referred to were of the same silken-cotton fabric. Supposing the textures to be linen and woollen, it is sufficient for us to state, that wool, the fleece of the sheep, is the symbol of the actions or habits of men in their ecclesiastical standing; and linen, the product

* Supposed to be the plant mentioned by Pliny (Nat. Hist. xix. 3) to be grown in the upper part of Egypt towards Arabia called gossipion or xylın; from which, because of its superior whiteness and softness, the vestments for the Egyptian priests were made.

of a plant of the earth, is the symbol of the actions or habits of men in their position in society or in the world.

Goats' hair, rams' skins, and badgers' [or tachash] skins, are the materials of which the three outer coverings of the Tabernacle were made. The goat is the symbol of one exercising the prophetic ministry, or endowed with prophetic gifts; the ram, of the ministry of the Deacon as the leader and representative of the congregation; the tachash (the word cannot refer to our common badger, for that animal, according to the Jewish ritual, was unclean) is the symbol of the ministry of the Evangelist. The several coverings, composed of the skins of these animals, and thrown over the Tabernacle of fine linen, set forth the spiritual defence and completeness imparted to the Church through the exercise of the several gifts and qualities which peculiarly distinguish the three offices just named; qualities, however, which are inherent in the Church as a body, and are to be more or less manifested and exercised in every part, and by every member of the Body.

The shittim-wood, or wood of the shittah tree, is the symbol of human nature, weak and unstable in itself, which the Lord assumed, "taking the Manhood into God," when He tabernacled upon earth: which also He hath made the basis of His spiritual Tabernacle, the Church, overlaying and strengthening it by those heavenly powers and qualities which are comprised in the Gift of the Holy Ghost. For His Body, the Church, is composed of men, the creatures whom He formed of the dust of the earth, whom He endowed by His Spirit with the powers of the world to come, and whom He will hereafter clothe with the brightness of that Glory, in which He now abides.

Creed of
St. Athanasius.

The materials of which the Tabernacle was composed, considered abstractedly, are not necessarily symbolical of the spiritual qualities or functions above referred to under any concrete forms, but denote them as abstract qualities or characteristics. As the materials themselves were capable of application, and were actually applied, in the construction of the Tabernacle, in many different ways, so also we shall find that the spiritual qualities symbolized will enter

into many different combinations, and inhere in a variety of subjects. And, moreover, when any given type refers to, and is intended to represent, the relations of things, or the modes of God's operations, we shall find that the type itself is capable of being applied to a great variety of distinct subject-matters, although we shall observe a strict analogy governing the manner of application in each. This will not surprise us: for, as we advance in knowledge of the works of God, whether visible or invisible, material or spiritual, the more sublime appear to us that unity of purpose and that simplicity of method, manifested in the various operations of His wisdom and power.

Proceeding from the symbolic meaning of the materials employed in the construction of the Tabernacle, we come next to its several parts or divisions,—the Court without—the Holy Place—and the Most Holy Place. And here we shall find an immediate example of what we have just said concerning the applicability of certain types to a variety of subject-matters, the antitypes, however, being either representative or typical one of another, or modifications of the same truth. We shall confine our notice to those applications of the type, which may have a bearing on the special object in view, the application, namely, of the Tabernacle, as a type, to the Church, and of the rites fulfilled in the Tabernacle to the Offices of the Church.

The three divisions of the Tabernacle, in the manner of their construction, are thus characteristically distinguished: the outer Court uncovered and exposed to view; the Tabernacle entirely concealed from all without, but the first part of it, or Holy Place, accessible to the priests; the second part concealed from the view even of the priests, and inaccessible to them,—none but the High-priest entering into it.

We may here observe the remarkable figure presented to us, in these three divisions, of the manner in which the adorable Persons of the Blessed Trinity are revealed in this Dispensation. The Father, dwelling in the light to which no man can approach, in whose presence the Incarnate Son, as High-priest in our behalf, alone appears, and we only in Him; the Son, invisible to the world, but revealed unto

those whom He chooses out of the world ; and the Holy Ghost, manifested before the eyes of men in His operations in the Church, which is a *visible* Body with *visible* sacraments and ordinances.

But man himself was created in the image of God, in that predestinated image in which God Incarnate was to be manifested and to abide for ever ; and every man is a standing type of the mystery of God in the Church, which is the "Body" of Christ, "the fulness of Him that filleth all in all." Eph. i. 23. We have, therefore, no difficulty in presuming that the mystery of man's being will be found typified in the Tabernacle, which is the type of the Church, and that the three divisions of the Tabernacle have a reference to the threefold nature of man, animal or sensitive, intellectual and spiritual, united in one person.

The Court without,—open to the light of day, and enclosed by a boundary calculated to mark out the sacred precincts, but not to conceal the rites celebrated within them,—in which living victims were slain, and the offerings consumed by fire,—this portion of the sanctuary, thus contrived and occupied, constitutes an obvious symbol of the animal part of man with its involuntary impulses and instincts, and its active movements exposed to the view and perception of others. Nor is it less characteristic of that outward walk and conversation of holiness, and of that self-sacrifice and dedication to God, by which the Christian lets "his light shine before men that they may see his good works and glorify his Father which is in heaven." Matt. v. 16.

The Tabernacle, with its two divisions, both of them closed from the light of day and the inspection of all without, aptly represents the intellectual and spiritual parts of man, both withdrawn from the observation of the senses, but distinct the one from the other.

The Holy Place symbolizes the mind or rational part, capable by its own faculties of apprehending the revelation of God when presented to it, capable also of laying up the results of knowledge, and of meditating upon them, and in this respect far excelling the animal nature, which retains only what is requisite for the supply of its physical wants,—

and lastly, capable of that highest act of the reasonable creature, namely, speaking unto God, addressing God in prayer and intercession. In other words, the rational part of man, endowed with light, with memory and reflection, and with reasonable speech, is typified by the Holy Place with the Candlestick, the Table of Shewbread, and the Altar of Incense.

The Most Holy Place, with the Ark and Mercy-seat, and within the Ark, or laid up before it, the Tables of the Law, the pot of Manna, and Aaron's rod that budded, and over it the Cherubim, between which dwelt the glory of the God of Israel,—is the fit representation of the regenerated spirit of man, in which God vouchsafes to dwell, and whose proper light is the Glory of His own presence. And it is most certain, that, before either the reasonable understanding, with its faculties, or the members of the body, can be brought into subjection, and be made the instruments of holiness, righteousness, and godly service, God Himself must take up His abode in the spirit, filling it with the assurance of His mercy; and the man must embrace in its spiritual reality the holy Law—love to God and love to all men. He must be satisfied with that hidden communion with the Father and the Son, into which the spiritual man is admitted by the Holy Ghost; and in the fear of God he must be made the subject of His holy rule through the ordinances of Christ, and be endowed with the will and power to serve God. Such is the typical application of the Most Holy Place to the spirit of man.

This application of the divisions of the Tabernacle to the threefold nature of man, will be found in the course of our subsequent inquiries to elucidate the manner in which they apply to the principal rites and Offices of the Church. But we should greatly err, if we carried this application of the figure so far as to let it be supposed, that there is any religious rite of the Christian Church in which all these several parts of man's being will not be called into action. In every act of worship, in which a Christian congregation can engage, the faculties of the spirit, and of the soul and understanding, and of the body also, will all and each of them be

exercised. Every service must be reasonable; every act of worship must be spiritual and offered in spirit; and every public office and rite presuppose the use of the members and organs of the body. And in the highest and most spiritual of all, (as we have pointed out in a former part of these Readings,) namely, in the sacrament of the holy Eucharist, material substances, bread and wine, are P. 7, ante. the absolutely essential instruments and elements of our worship.

Before proceeding to the explanation of the Tabernacle as a whole, in its typical application to the Church in its present state, it is important to point out that the successive parts of the Tabernacle are typical of the successive Dispensations of God, from the giving of the Law until the final consummation. In this view of the subject, the Court without with its bloody sacrifices sets forth the carnal nature of the Jewish Dispensation: the Tabernacle, in its two parts, is a type of the spiritual and rational character of the Christian Church; wherein the Holy Place sets forth the Church during the present Dispensation, and symbolizes the great duties of Intercession, Eucharistic Oblation, and Illumination, which she has continually to fulfil on earth; while the Most Holy Place sets forth that heavenly Dispensation, of which even now the Church possesses the first-fruits and earnest in the Holy Ghost, but to which she shall fully attain in that "moment, the twinkling of an eye," when the veil of the 1 Cor. xv. 52. flesh shall be rent in the first resurrection, and we shall enter into the glory whither our Forerunner hath for us already entered. In this point of view it is very remarkable that the Church has entirely eschewed in her services of worship all the symbolical types belonging to the Court without, but has almost universally (until the last three hundred years universally) adopted the symbolical types used in the Holy Place. The shedding of blood, the destruction of animals or fruits of the earth by fire, the outpouring of libations, have been altogether put away, and the only symbol properly belonging to the Court which has been retained is water, employed not in any actual religious service of worship, but in the initiatory rite by which disciples

are admitted to the Church ; just as in the Court the Laver of Water stood beyond the Brazen Altar, and at the entrance to the Tabernacle. But the use of incense, the proposition of the consecrated Sacrament, and the use of lights, all of them symbols proper to the Holy Place, have all been employed for symbolical purposes in the worship of the Church from very early periods, and until a comparatively recent time they were universally adopted ; and they now prevail through far the larger part of the Christian Church.

It is unnecessary here to do more than notice the prophetical application of the Tabernacle, as a whole, to that future developement of God's purpose, when all the nations of the world shall be gathered in and included in the covenant of God, and the outer Court shall become the Court of the nations ; when Israel shall be for a sanctuary in the midst of the earth, and they "shall be named the priests of the Lord and the Ministers of their God ;" and when the Church of the First-born in heaven shall be the immediate Dwelling-place of God, and the abode of His Glory : and, as the two parts of the Tabernacle were united and yet distinct, so the heavenly and the earthly shall be connected by ties of spiritual communications ; and the Jerusalem above shall be the glory, and life, and strength of the Jerusalem on earth, the future metropolis of the nations.

Let us proceed to the consideration of these divisions of the Tabernacle separately, with their furniture, and of the rites celebrated in each.

In the Court brass was the predominant metal, with some silver ; in the Tabernacle, gold with silver : for the Court without, in its typical application, has reference to man's actions and outward conduct ; the Tabernacle, or tent, to his reasonable thoughts and spiritual consciousness. In like manner, the number five, symbolical of the bodily senses, through which the spirit and understanding of man hold intercourse with the material world without, is the predominant number in the Court : two and one (symbolical of the Incarnation, and of the unity of the Divine Substance, and of other mysteries flowing from, or connected with these,) and ten (symbolical of the perfection of the future

kingdom) are the numbers principally to be observed in the Tabernacle itself. The number four, for reasons which will appear hereafter, is common to all parts within the sacred precincts.

In the Court the principal feature is the Brazen Altar, upon which were consumed burnt-sacrifices—the flesh of animals and the fruits of the earth. The destruction of the offering in sacrifice is the symbol of God's unsparing judgment against the sinful and fallen nature of Man; the token that man cannot be profitable unto God, except through the death of the flesh and a new and heavenly life. Sacrifice by fire *upon the Altar* signifies, that now in Christ, who hath died and is risen again, man is capable of "yielding himself to God as alive from the dead, and his members as instruments of righteousness unto God." And this is symbolized, not only by the use made of the Altar, but by the materials of which it was constructed,—shittim-wood overlaid with brass,—the type of man's nature, weak and unstable in itself, but clothed with the Divine strength and firmness, with which, in and through Christ, man regenerate is endowed by the Holy Ghost. Consistently with this interpretation, we find that in the Court of the Temple, which is the type of the future kingdom, the Altar was wholly of brass; because hereafter we shall be perfectly conformed to that spiritual body in which the Lord is present at the right hand of God, and wherein He abides for ever.

In its liturgical application, the Brazen Altar sets forth all those acts of religious worship wherein confession is made of our natural corruption and actual sins, and the grace of Absolution conferred; and by which the Christian professes his faithful resolution to serve God, to obey His commandments, and to walk in His ways, and receives grace for the performance of the same.

In the services of the Brazen Altar and of the Court, although there were certain acts restricted to the priests, yet were there others in which the Levites were admitted to assist them. Hence, in reference to those ordained to serve in holy things, the Brazen Altar is the type of Ministry, fulfilled both by priests and deacons; and the type includes all

those functions wherein it is the office of the priest, with the assistance of the deacon, to minister to the people, or to minister before God on behalf of the people, in things concerning the walk and conversation of individual Christians. We may instance the very rites just mentioned, all which are of a ministerial character, having respect to individual life and conduct : and while the unvarying Law of the Church has restricted some of these rites to the priests, in others the same Law has authorized deacons also to officiate or assist.

In the Court was also the Brazen Laver, in which the priests were to wash before they approached the Altar or went into the Holy Place ; this, in strict analogy with the general typical signification of the Court and of the Brazen Altar, symbolizes the ministry of Word ; which, whether prophetic or evangelical, cleanses the inward thoughts, and is the fit preparation for our acts of service.

The Holy Place is the type of all those liturgical acts proper to those who have already received from the Lord the Absolution of their sins, and who, abiding in the confidence of their acceptance, have yielded themselves to be a living sacrifice to Him. The offices here symbolized have respect to Christians as incorporate members of Christ. They are, therefore, essentially mediatorial and priestly in their character ; they are proper to the Church, not as a mere aggregate of individuals, but as an organized Body, fulfilling a mission entrusted to them ; and, as a royal priesthood, standing between God and the world, evermore approaching Him on behalf of their fellow-men, and evermore ready to go forth from the presence of God into the midst of the world, to minister the blessings which God would bestow by them.

The Brazen Altar is the type of Ministry or Deaconship, whether fulfilled by priests or by those in that one of the sacred orders which is properly called the Diaconate, and including some acts proper only to priests. The Golden Altar is the type of priesthood, seen in unity and concentrated, if we may so speak, in the person of the High-priest or Angel, who, as the representative of Christ, alone presents the intercessions of the Church, over which he presides, as

one body. In this holy function he is assisted by the other priests; but his own place and special office cannot be supplied by any one who has not received the ordination of Angel as well as that of priest. The Golden Altar, therefore, is the type of priesthood in the person of the Angel, without excluding, however, those priests who, under his headship, share with him the sacerdotal office, and exercise its functions. In like manner, the incense burned upon the Golden Altar is the type of that great act of intercessional devotion, which is composed of the supplications, and prayers, and intercessions, and thanksgivings, of the Church, recited by the priests, but summed up, recapitulated, and presented as one holy offering in the Name of Christ by the Angel alone.

On this Altar the incense formed of its four ingredients might alone be offered; but neither burnt-offering, nor meat-offering, nor drink-offering.

Into the meaning of these several offerings in their details it is not yet the time to enter. We may, however, passingly remark that the special rite typified by the incense is Intercession: and the exclusion of the other rites enumerated, signifies the duty incumbent on him who offers it to exclude the expression of all personal feelings, whether in the confession of unworthiness on the one hand, or on the other the profession of devotedness, or readiness in the service of God. Neither is this the time or place for statements of systematic truth, whether dogmatic or controversial; or for the effusion of spiritual raptures: the main thought should be concerning those for whom intercession is made, their wants, and the exhaustless treasury of mercy and grace from which they can be supplied.

The Golden Candlestick with its seven lights represents the understanding spiritually illuminated. In its highest application it is the symbol of Christ with the sevenfold Spirit, the light of His Church: it is also the symbol of the Church, endowed with the Holy Ghost in His sevenfold manifestation and distribution of gifts, as the light of the world. In each particular Church it typifies the light of God's truth manifested through those who rule in doctrine, namely, the sevenfold Eldership of the Church, consisting

of the Angel, with six Elders, his assessors. And thus, in its application to the Ministry of the Church, as the Golden Altar is the type of priesthood in unity, so the Golden Candlestick is the type of priesthood in diversity. The liturgical ministrations symbolized by the Golden Candlestick are not ministries of word addressed to the people, as were those typified by the Laver in the Court; but holy words spoken before God, befitting His presence, and calculated to suggest just thoughts and right principles to the mind, rather than rules and directions for practical guidance.

The Table of Shewbread is a type of Christ, who is the Bread of Life, and who, abiding in our nature at the right hand of Glory, presents in His own flesh before God the continual memorial of His people. In like manner, it is the type of the Church, the Body of Christ, which is the spiritual Israel and true anti-type of the twelve Tribes of Israel after the flesh. Of this her calling and office the Church possesses an outward sign and symbol, in the complete number of those who should stand in the highest ministry, namely, the twelve Apostles of the Lord. In the particular Church, it typifies the priesthood in its completeness, comprising both the ruling Elders and the subordinate presbyters or priests. Liturgically considered, the Table of Shewbread is the symbol of oblation for a memorial before God. Of this in the Church there is but one form, namely, that which we have in the Holy Eucharist. This Sacrament, therefore, is symbolically referred to in the Table of Shewbread: not as it is the means merely of personal communion, in which respect we have the symbol in the sacrifice of Peace-offering partaken of by the offerer in the Court; but in a higher form than this, namely, as it is the rational sacrifice which the Church offers, in presenting before God the memorial of Him who came down from heaven to be the life of the world; and in Him, and, under the figures of the sacramental elements representing His Body and Blood, the Memorial also of the spiritual Church itself, quickened with Eternal Life, upon which Almighty God is pleased to look down with favour and acceptance.

The Most Holy Place is the type of Heaven itself, whither our High-priest is for us entered, and in which He seats us with Himself through the communion of the Holy Ghost, present with our spirits and dwelling in us. The Mercy-seat, on which the Glory rested, and from above which, between the Cherubim, the Lord promised to commune with Moses as the ruler of His people, sets forth, first, that communion and converse with God to which the Church, the Body of Christ, is admitted in the person of the Lord : secondly, the fact and manner of the communication of the Divine Will, for the guidance of the Church on earth, which is vouchsafed through the Apostles of the Lord, of whom Moses is the type : and, thirdly, that secret and inward communion in which every believing Christian is called to partake, and therein continually to abide.

The two Cherubim, between which the Glory rested, set forth that twofold form of spiritual ministry, apostolical and prophetical, by which God is pleased to operate through all the ordinances of His Church, whether through those of the Universal Church, or through the priesthood or the deaconship of particular churches, and, in an inferior sense, through every member of the body. But although manifested through all of every degree and class, yet their original and highest form of manifestation is in the Universal Church, in Apostles and Prophets ; for to THEM the mysteries of God are revealed, and through THEM they are derived and communicated to the Church. These two figures of the Cherubim, thus typifying apostleship and prophecy, are on this account the two great symbols of active power and of revelation,—of judgment and of light. They were two in number, being thus capable of expressing the distinction between these two great sources of all ministry in the Church. They were formed precisely alike each to the other, in order to signify, that while distinct both in the abstract ideas of them, and as exercised in their highest degrees through two distinct ordinances, yet both power and revelation, light and judgment, must, in fact, be united in the performance of all the functions and duties of Christian ministry.

Eph. iii. 5 ;
2 Pet. iii. 2.

The Ark is the type or symbol of the seat and centre

of the spiritual being, from whence emanate all spiritual movement, and thought, and action. In its application to the Church, this centre is to be found in Christ Himself, but the type refers in measure also to the heart and inmost spirit of every regenerate man. The two tables of stone written with the finger of God, the pot of manna, and the rod of Aaron which budded, the first of them inclosed within the Ark, the other two, if not within the Ark, at all events included and concealed within the Most Holy Place, set forth the absolute and essential qualifications for communion with God, namely, those heavenly and spiritual dispositions which are the proper fruits, 1st, of meditation on the words and testimony of Christ in Holy Scripture; 2d, of Communion in His Body and Blood in the holy Eucharist; and 3d, of the Gift of the Holy Ghost through the imposition of Apostles' hands. "He that hath My commandments and keepeth them, he it is that loveth Me: and My Father will love him, and We will come unto him, and make our abode with him." "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: ye know Him, for He dwelleth with you, and shall be in you."

John xiv. 21,
23.

John vi. 56.

John xiv.
16, 17.

These three symbols are, therefore, types of those means of grace by which spiritual communion with God is effected; types of them, not as outward means and ordinances, but as distinguishing and characterizing the special grace and blessings severally conferred through each of them. The two tables set forth the lively oracles of God, the Holy Scriptures, and especially the words of Christ in the holy Gospels, not as a written letter, but in their spiritual power and application to the soul: the Scriptures as embodying that twofold law of love to God and to man, "the old commandment which was from the beginning," and yet "the new commandment;" for except this Law be written in the heart, there can be no communion with God, nor any abiding presence of His Spirit. This Law is the basis of all true service of God, and of all true obedience to His will. The pot of manna is the symbol of the holy Eucharist, not as an out-

1 John ii. 7-
10, compared
with John
xiii. 34.

ward ordinance in any of its uses, but in its hidden and spiritual reality; the means of mutual incorporation with the Lord, and of spiritual communion by the Holy Ghost with the Father and with the Son. The almond-rod is the type of spiritual power and rule, which the Lord originally commits to the apostles whom He sends forth, and which is communicated to, and exercised by, all those associated in the priesthood and ministry with them, by each according to his office: the rod *which budded*, and which was laid up in the Holy Place, is, therefore, primarily, the symbol of the grace bestowed in ordination upon priests, and of the seal of the Gift of the Holy Ghost bestowed in the imposition of hands on individuals; and subordinately, in the particular Church, refers to the grace of Consecration and Benediction conferred through the angel, and under him through the priests, in all the several ways ordained or sanctioned in the Church. All three were enclosed in the Most Holy Place, and laid up either within or before the Ark; shewing that they refer not to the outward Ministries, but to the grace corresponding to each of those Ministries, and operated through each, in the secret and inner being of man. They were so laid up by express injunctions, as memorials before God and as testimonies unto the children of Israel, typifying the assured covenant and pledge of the Lord unto His Church through all generations, that whensoever His people seek Him in faith, He is, and ever hath been, ready to bestow upon them the same ordinances, and the same ministry of grace, which He bestowed upon the Church in the beginning.

In the Most Holy Place, there was but one type of a liturgical character—the Golden Censer—typifying the highest act of Intercession with God which can be offered by the Church, namely, that which is offered *at the Altar* in the celebration of the holy Eucharist. This Golden Censer, under the Law, was employed in the offering of incense, once only every year.* But the Lord hath passed

* The Censer used in the Most Holy Place was of gold. The Censer used in the daily service in the Holy Place was of silver. (Mischna. de Sacrif. Jug., cap. v. 5.) The Censers used in the service of the Court were of brass. (Numb. iv. 14, compared with Exod. xxxviii. 3, and Numb. xvi. 39.)

through the veil, even His flesh ; and we have boldness to enter in through that veil, and are able continually to draw near into the very presence of God in the celebration of these holy mysteries ; and every priest in his charge has authority to celebrate these mysteries, and every baptized man abiding in the faith is privileged to bear his part in them every day. Nevertheless, the legal type, the offering of the incense by the High-priest in the Most Holy Place once only in the year, together with the relation borne by it, and by the whole ceremony, of which it forms a part, to the other services of the Tabernacle, denotes some analogous celebration of the holy Eucharist in each separate church by the Angel or High-priest presiding over it, and by no other ; a celebration also, to be attended with special circumstances, and at some given periods, so as to bear a similar relation to the other offices of the house of God, in the space of time between such periods.

From the consideration of the several parts of the Tabernacle in the point of view now presented to us, we have been led to notice that the rites and offices of the Church, and the ministers through whom the grace of the Holy Ghost is dispensed, the stewards of the mysteries of Christ are respectively capable of a threefold division or distinction in order, corresponding to the symbolic division of the Tabernacle and Court.

1. As to the rites and offices of the Church.

Of these some are based upon the immediate perceptions and emotions of man, when he knows that the way is open to him for pardon and acceptance, and for a new life of holiness through the resurrection of Christ. There are, again, other rites and offices which depend not upon emotion and feeling, but upon the right understanding, through the illumination of God's Holy Spirit, of the position and duties of the Church : for God hath set her in the midst of the earth, to fulfil the continual office of intercession for mankind, to be the light of the world, and to be the perpetual memorial before Him of all His mercy and grace to the children of men. And, in the highest degree, we have that sacred rite and most holy Sacrament, which in its essential truth

and spiritual reality not only eludes the senses of man, but transcends his highest powers of understanding ; upon which, when we attempt to reason as upon a matter subjected to the senses or understanding, we fall of necessity into grievous error, desecrating the heavenly mystery with polluting touch and unhallowed speculations. It is spiritual, and only to be apprehended in the spirit through the in-dwelling of the Holy Ghost. But when thus apprehended, the real presence of Christ is revealed to us ; the veil of sacramental forms is rent asunder, and we pass beyond it ; and through Christ, and incorporate with Him in His mystical Body the Church, we draw near into the very presence of Jehovah, Father, Son, and Holy Ghost, and make our intercessions unto Him, and have fellowship with Him.

2. In like manner, also, the orders in the sacred ministry are here respectively prefigured.

The Most Holy Place, the type of the spiritual and heavenly, comprises in its symbolical significancy the immediate commission of priesthood and authority, given in trust to those who are sent forth "not of men, neither by man, but by Jesus Christ and God the Father," and which is continually derived to the Church through the apostles thus sent forth. And as at the entrance to the Most Holy Place stood the four pillars concealed by the Veil, so through the gifts of apostleship and of prophetic revelation, the fourfold Ministry becomes developed in the Ministers of the Universal Church, namely, the Apostles, and the Prophets Evangelists and Pastors immediately associated with them. And thus all of these, not being seen in active operation in any of the particular congregations, but being spiritually present in all the churches, binding all together, and ministering grace and spiritual power from the Lord, are symbolically represented in the Most Holy Place. + 1 Cor. v. 4.

The priesthood, to whose charge are committed the sheep of Christ's flock, gathered into their several congregations, is symbolized in the inferior division of the Tabernacle ; the Angel of the particular church, prefigured by the High-priest, being, as it were, the connecting link between

the universal and the particular, and in some degree belonging to both ; as the High-priest had rites to fulfil both in the Most Holy and Holy Place.

In like manner the deaconship is represented in the outer Court, although not without the symbolical presence of the priest also : just as, under the Law, the priest fulfilled duties both in the Holy Place and in the Court ; assisting the High-priest in the former place, and being assisted by the Levites in the latter.

We have mentioned, that between the Most Holy and the Holy Place were four pillars of shittim-wood overlaid with gold, upon which was suspended the Veil of blue, and purple, and scarlet, and fine white linen, with Cherubim wrought in it. Moreover, in the Holy Place there were four horns to the Golden Altar, and the incense which was offered upon it was composed of four ingredients ; there were also four bowls to the Shaft of the Golden Candlestick ; and to the Table of Shewbread four rings were attached above the four feet thereof, and on it were four several kinds of vessels or instruments for the service of that Table. Between the Tabernacle and the Court were five pillars of shittim-wood overlaid with gold, upon which was suspended a veil, distinguished by the same four colours as those of the inner veil, and similar to it in other respects, except that there were no Cherubim wrought upon it. In the Court without there was the Brazen Altar with its four horns ; and upon the four brazen pillars of entrance was hung a similar veil of blue, and purple, and scarlet, and fine white linen, but also without Cherubim. These series of pillars, giving access to the several parts of the Sanctuary, are obviously connected in their symbolical meaning ; and for this reason we shall bring them together under review. They refer, as do also the forty-eight boards forming the frame-work of the Tabernacle, and the remaining fifty-six pillars round the Court to the Ministers of the Church, as having authority to minister the word of teaching and preaching ; and not as engaged in, or performing, liturgical rites. It will be, therefore, unnecessary to explain them at any length. But the number four, so continually recurring

and brought into such prominence in all the above types, demands our attention; for, in its spiritual interpretation, it refers to most important elements in the constitution of man as created by God, and to the modes of His operations towards man through the ordinances of the Church.

When the Lord ascended up on high, He gave gifts Eph. iv. 8-11. unto men: and "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come unto a perfect man." Each of the Ministers here named has his proper office to fulfil; and there is that in man which more or less requires the ministry of each, at all times and under all circumstances. But if these Ministries are all of them to be applied to individual Christians, it is not only necessary that there should be apostles, and prophets, and evangelists, and pastors, who minister in the Universal Church, and whose peculiar office it is to bind together into one, and to carry onward to perfection, the several particular Churches of which the Catholic Church is composed: it is also necessary, that in every particular Church under the Angel, a similar fourfold division or distinction of ministry should exist in the priesthood and in the diaconship; seeing that the priests and deacons have the immediate charge over the flock of Christ, and minister to its individual members. These, then, are the great truths here symbolized: wherein is developed and seen the eternal purpose of God in Christ to bring unto perfection His regenerate creatures, the members of the Mystical Body of Christ by means of the four Ministries of the Church. We have also represented to us those elements in the constitution of man as created, which render him the proper subject of those Ministries.

The four Pillars between the Most Holy Place (which symbolized the spiritual condition of the Church in the heavenlies) and the Holy Place (which symbolized the Church in its condition on this earth, one, and yet divided into separate congregations or Churches) are the types of those offices, the proper sphere for which is the Universal

Church, namely, Apostleship (committed to men immediately called and sent forth of God), and the offices of Prophet, of Evangelist, and of Pastor, committed to men called and ordained of God, not immediately, but through the instrumentality of their fellow-men. As these Pillars were the means of access and egress to and from the Most Holy Place, so the revelations and commandments which the Lord would give to the Church are derived to particular Churches through the Ministry of those set in the offices typified and prefigured by the pillars. The Veil hung upon the pillars with its four colours, is that Ministry which, until the resurrection, is to be fulfilled by those standing in the four offices: and the figures of the Cherubim wrought upon this veil, and upon this veil only, signify, that the Ministry typified thereby is that fulfilled by apostles and those immediately associated with them, the highest spiritual Ministry of the Christian Church.

Every particular Church, so far as circumstances permit, is formed upon the model of the Universal Church. And as the Lord, the Angel of the Covenant, ministers to His Church through four, so in like manner, the Angel of the particular Church ministers to, and on behalf of, the people committed to his charge, whether in the functions of the priestly office, or in those of the diaconal ministry, through four. This is typically represented by the arrangements, both of the Holy Place and of the Court.

The four horns of the Golden Altar in the Holy Place do not primarily typify the fourfold Ministry; but in a secondary sense, and inclusively, they do. The Golden Altar is the type of priesthood in respect of Mediation; which, though it be a function appertaining to the office of every priest, yet as a corporate act of the Church, as One Body, is fulfilled only by the Lord, and in the particular Church only by the Angel. It is thus that the Golden Altar becomes the type of priesthood under the headship of the Angel. In this, the primary and immediate sense, horns being the symbol of power, the four horns to the Golden Altar primarily set forth, that the Angel has power and authority, by the employment under him of four other

Angels equal to him by ordination, but subordinate to him in jurisdiction, to fulfil this office of intercession, in four distinct congregations forming part of his flock, but locally distinct from the Mother Church. But as the Altar typifies the priesthood, and as, wherever the Angel's office is exercised, the presence and assistance of the four Ministries in the priesthood under him, are essential to the completeness of his office, the four horns of the Golden Altar must consequently be applied in a secondary sense to the four Ministries in the priesthood. And with this agrees the symbolical meaning of the four ingredients in the incense offered upon the Golden Altar; for they signify four different kinds of prayers (using the word prayer in a generic sense); of which different kinds we shall hereafter have to give the distinctive characteristics, and to shew their connexion with the four classes of ministry existing in the priesthood. These four classes, the four Ministries in the priesthood, are, the ruling elders (elders, presbyters, or priests, ruling in word and doctrine, and also in discipline), prophets, evangelists, and pastors, the three last being respectively of the order of priest, presbyter, or elder, although not *ruling* elders.

As the Golden Candlestick is the symbol of the seven-fold Eldership, namely, the Angel and six ruling elders,—it is not to be expected that the idea of the fourfold Ministry should be brought into prominence in this type: yet is it not wholly excluded. In each of the branches supporting the six side lamps were three bowls, referring to the offices of oversight, teaching, and feeding or pastorship, exercised by every elder, in which he is assisted by the subordinate priests; namely, by his coadjutor or help, who should be competent in all respects to occupy the place of the elder in his absence, and by the evangelists and pastors of the Church. But in the Candlestick itself, that is, the centre-shaft, were four bowls: and these refer to the four offices, corresponding to the four of the Universal Church, which are committed to the four classes of ministers in the priesthood under the Angel. For although that ministry of the Word, to which the type refers in its liturgical aspect, is

committed to the sevenfold Eldership, yet the whole body of the priests and all the ministries of the House of God contribute to that perfect condition of the Church, wherein it shines forth as the Light of the world.

The Table of Prothesis, also, (upon which were the twelve loaves, representing the Church in the entirety of the priesthood) was fitted with its "four rings in the four corners that were on the four feet thereof," and furnished with four kinds of vessels or instruments for the service of the Table. By these also the four Ministries are symbolized: for the priests of each of the four Ministries are alike essential to the completeness of the presbytery and to the perfection of the Church; and all in their ordination are alike invested with authority to offer the Sacrifice of the Church, and to present before God the memorial of Christ, in the holy Eucharist.

In the Court without, the four horns to the Brazen Altar are capable of an interpretation precisely analogous to that of the horns of the Golden Altar. They refer to the performance of the liturgical rites symbolized by this Altar in four distinct localities under the general jurisdiction of the Angel. They are also symbolical of those Ministries, through the instrumentality of which those liturgical rites are celebrated and fulfilled. These are the same or analogous Ministries, whether in the priesthood or in the deaconship of the Church, manifested in each, in a manner consistent with their respective standing and duties.

Lastly, the five Pillars at the entrance to the Tabernacle, of equal height with the four Pillars leading to the Most Holy Place, and like them overlaid with gold, but based upon sockets of brass, and the sixty pillars of brass encompassing the Court without, of which four formed the entrance or means of access to the Court, set forth respectively Ministries under the Apostles, and exercised in the Universal Church. The five Pillars typify a Ministry committed to men, whose duty it is to prepare the way, and to give access, to the several rites symbolized by those in the Holy Place. The four Pillars giving entrance to the Court typify an office committed to men, and ordained for prepa-

ration and access to the rites symbolized by those of the Brazen Altar and the Court.

Upon each of these—upon the five Pillars, and upon the four—hung a veil of the same four colours as those of the Veil which separated the Most Holy from the Holy Place, manifesting that we can make no progress unto the perfection of the Christian man except through the operation of the fourfold Ministry exercised towards us in every stage of our approach. But into the detail of the several ministrations thus symbolized, we do not enter, as they have no connexion with the Liturgical Offices of the Church, and we merely refer to them in order to give a general view of the typical meaning contained in the several parts of the Sanctuary.

In speaking of the several parts of the Tabernacle as historically typical of the successive Dispensations commencing with the Law, we have referred to the Brazen Laver as being *in this point of view* a type of the Sacrament of Baptism. But regarding the Tabernacle in itself as the symbol of the Christian Church during this dispensation, there are none of the symbols *within* the sacred precincts which can properly be considered types of Christian Baptism. The initiatory rite of Circumcision (without which no one had any lot or inheritance in Israel, nor could take part in any sacred rite ordained by the Law) is the true type of Baptism. As none might enter into the Court, except those who were circumcised, so none but the baptized can be admitted to the solemn offices of worship in the Church. Circumcision, however, is symbolized or referred to in all the bloody rites of the Court, that is to say, its results and the obligations and benefits involved in it. And in like manner the several Christian offices, of which the bloody rites of the Court were types, are symbolical of the obligations and benefits involved in Baptism: they are all means by which we renew our baptismal confession and vows, and God confirms to us the spiritual benefits conferred in that sacrament. They all symbolize, as we shall hereafter see, the "death unto sin and the new birth unto righteousness."

In concluding our observations upon the series of types

which prefigure the fourfold Ministry of the Christian Church, it is of importance to notice the application of them to the nature of Man; for we have already seen, that the Tabernacle not only prefigures the ordinances and ministries of the Church, but also symbolizes the different parts of the structure of Man's being.

The source of all the works of God is to be found in His own essential Being. All things which proceed from His hand are that which they are, because "He is that He is."

Exod. iii. 14. The modes of God's operations towards man in the Church, which is the perfection of all His works, are therefore eternal and unchangeable. And, as man was created in reference to his future destiny in the Church, we may readily conclude, from the existence of the four Ministries, that there exist in him faculties, capacities, or qualities, which adapt him to be the fit subject of those Ministries, as well as the agent for fulfilling their functions. From the light which we have received as to the application of the types now under consideration to the constitution of the Church, we may safely deduce their general application to the constitution of Man.

The distinctive mark of the Apostolic ministry is the word of wisdom, of authority, or of direction: that of the Prophetic ministry, light, or revelation of things previously concealed or not discriminated: that of the Evangelist, reasonable Word convincing and reproofing: and that of the Pastor, the word of persuasion and encouragement. The first of these ministries addresses itself immediately and directly to the will, or determining faculty; the second appeals immediately to the imagination; the third, to the understanding and reasoning faculty; the fourth, to the affections, sympathies, and emotions. These are the several elements in the internal structure of Man, which are symbolized by the types now under review in their general application to the constitution of his nature: and without entering into nice questions or metaphysical inquiries into that constitution, we may remark, not only that these four,—the will, the imagination, the understanding, and the heart,—are prominent and essential parts of the inward being of

Man; but that his faculties and emotions may be comprised under, or at least are immediately connected with, one or other of them. They have, moreover, each their respective part in the formation of every decision at which man arrives, in order to external action. We form no judgment, we do no act, without the intervention, in some form or other, and more or less consciously to ourselves, of the will, of the imagination, of the understanding, and of the affections. In everything we conclude upon and do, the imagination furnishes the materials of thought or deliberation, the understanding sifts and arranges them, the affections or emotions contribute the motives for activity, and in the exercise of deliberate judgment and will we reject or accept the things presented to us, and accepting them we are determined to action.*

* Without carrying the analogy beyond this general application of the types, it will elucidate our meaning if we explain what we apprehend to be included in each of these four divisions of the spiritual and mental (or psychical) constitution of Man.

When we speak of the Will, we include the faculty of deliberate judgment. For, whether we exercise our personal liberty in choosing that which is right and true, or otherwise, our exercise of will proceeds upon some motive, good or bad, upon some assumed principles derived from reason, or affection; and upon these principles, thus derived, there must be deliberation, in order to the exercise of will. And yet, considered in itself, the will is a spiritual faculty,—an endowment, by the possession of which God has made man most to resemble Himself: it is that immediate personal act and power of self-determination, which is, as it were, creative, giving birth to both word and outward action, originating every movement not involuntary, and guiding and controlling all the operations of the mind. By its agency, we exercise all our powers:—indeed, from our consciousness of exercising it, we probably derive our idea of active power. The exercise of the will supposes choice, and choice supposes deliberation, more or less attentive and complete; but, beyond the mental operations concerned in the act of deliberation, there is, in the exercise of will itself, in originating action, a spiritual action, of which we may become conscious, but which it surpasses our power to intellectualize or explain.

The Imagination, not limiting the term to the faculty by which we call up at will the ideas of things absent or non-existent, is the great laboratory of ideas, or images of things external to us. It is the faculty by which we take cognizance of external objects, and apprehend those suggested by our inward consciousness, so as to make them the subject of thought; and thus it is the organ of knowledge. Thus far it has to do with the images of things present to our minds, and is strictly an intellectual faculty: but we are also endowed with a capacity of receiving light and knowledge in the spirit, as well as by mental apprehension.

By the predominance, either of the will, or of the imagination, or of the understanding, or of the heart, the varieties of human character are determined. Thus is formed the man of deliberate judgment and resolute purpose; thus the imaginative man—the man of knowledge and information;

And, except this were so, man could not be the subject of inspiration; and neither future events nor hidden truth could be revealed by God to men through the agency of their fellow-men inspired by Him.

The Understanding, or reasoning faculty, is that by which we apprehend truth or falsehood; perceive intuitively the worth of propositions, either assenting to or dissenting from them; and infer conclusions from propositions or principles already ascertained. With the exercise of this faculty, which is purely intellectual and to some extent mechanical, is closely allied the Conscience,—that perpetual witness within us, testifying to the guilt or innocence of our acts. This may or may not supervene upon a conclusion of the reason; but in either case, it is an operation transacted in the spiritual region:

It is unnecessary to define what is meant by the affections and emotions. We need only observe that, in like manner with the other departments of the inward constitution of man to which we have been referring, these also exercise their influence, not only through the medium of the intellectual parts of our nature, but also by means of spiritual operations and agencies.

Indeed, with respect to the distinct provinces of the spirit and of the mind, in respect of the operations and action of all the faculties and affections of the human soul, we attribute to the spirit those operations of which we are assured through means of our consciousness, although we find it impossible to trace the manner of their action, or to form ideas or conceptions of the process by which they are effected, as we are always able by attentive reflection to do, to a greater or less degree, in the action of our intellect.

The most skilful anatomist has never detected, nor ever will detect, the secret of life itself, however intimately he may become acquainted with the physical machinery by which it acts: he can only ascertain its existence by its results. So, also, in the immaterial part of man, our intellectual faculties form a splendid machinery, which, by long observation, we can analyze to some extent, and to the comprehension of which we may approach by indefinite degrees. But there will always be something beyond,—namely, the individual person,—with the inseparable attributes of will and spiritual capacities for receiving impressions and experiencing emotions. These will elude every effort to define or render them the subjects of logical reasoning; although we are fully assured by our consciousness of their existence, and witness their results in the activity of the intellectual as well as corporeal machinery, set in motion by them.

And if this were not so,—if Man were purely a reasoning animal, devoid of a spirit distinct from, but intimately connected with, the other parts of his being,—it would be impossible, as we have already suggested, that he should either speak or act by the immediate and supernatural inspiration of God, except indeed as a mere lifeless and senseless instrument; or, at best, as the dumb ass, who rebuked the madness of the prophet, when that prophet was content to utter the words of God without fulfilling as a responsible creature what he knew to be His will.

or the man of exactitude in thought and conduct; or the tender and impressible man, the man of emotion and impulse.

Nor does this variety of character affect injuriously the individual of any class, or the social system of which he forms a part; on the contrary, it is the very circumstance which adapts men to fulfil the duties of their respective places in the world and in the Church; and without it society could not exist. Nor is there any reason to believe that this variety of character will cease in the world to come. Although both we ourselves, and the circumstances surrounding us, will have undergone important changes; nevertheless we can have no doubt that in the Kingdom of Heaven, as now, God will appoint to every man a specific place to which he will be perfectly adapted. Nor does the predominance of any one of these four characteristics preclude the due and sufficient influence of the others. It is not necessary that the man of imagination, or of tender affections, should be devoid of that determination and judgment, or of that influence of conscience and those moral perceptions, which are essential to the fulfilment of our duties in every place.

But, on the other hand, should any one of these principles obtain an undue sway, or fail to exercise its just and proper influence, the moral symmetry of man is impaired; nor can he attain perfection until the evil be remedied or removed: and when these moral exaggerations or deficiencies exist to any great extent, the resulting evils are still more pernicious. The undue predominance of the will becomes manifested in overbearing wilfulness and obstinacy. The unrestrained and excessive action of the imagination leads to frivolity, extravagance, and madness. The exercise of the mere reasoning powers, without the control of wisdom, or the softening influence of the heart, leads to intellectual pride and scepticism. The affections, left without the guidance of judgment and reason, betray men into sensual indulgence, or lead to mysticism, which is but a subtle form of spiritual licentiousness.

And so again, the absence of the due influence of judg-

ment and determination renders a man the victim of his own propensities, whether imaginative, or intellectual, or sensual; the deficiency of imagination leaves him dark and barren; without the due intervention and influence of the understanding, he is devoid of just and right principles; and if destitute of feeling, he is cold and indifferent to others. And thus deficiency in any one of these parts of man's being stamps imperfection upon the whole, and renders him unfit for the due exercise of any of them.

To man, thus constituted, the ministries of the Church are ordained of God to apply. They are given to educate him in every department of his being, to remedy all his defects, to advance him to perfection. The Apostleship (and so the other ministries analogous to it) is the ordinance for guidance and direction both in doctrine and in discipline: it presents authority to the spirit; the word of wisdom to the mind; commandment and discipline to the senses and material part of man. The Prophetic office is for light: it is the ordinance for revelation to the spirit; for conveying knowledge to the mind; for imparting truth under symbolic forms through means of the senses. The office of the Evangelist is for correction and instruction in righteousness: his word awakens and informs the conscience; supplies the understanding with right principles; guides and rectifies the moral sense. The Pastor is the ordinance for edification through the affections and sympathies of the heart: he kindles and sustains the flame of spiritual love; he cultivates the affections, fixing them upon their proper objects; he draws forth, attracts, and regulates the sympathies.

Lastly, the way in which man receives the benefit of these ministries, and is advanced unto perfection, is not by the annihilation of the faculties with which God has endowed him, but by the direction of these faculties into their legitimate channels. This end can only be attained by the submission of his will and judgment to the authority and teaching of *the Church*; by restraining his spiritual activity and his imagination within the limits of the revelation of God given to *the Church*; by conforming the rule of his conscience, and ordering his thoughts, and perfecting his

ways, after the precepts and example of Christ declared in the Gospel which *the Church* delivers and testifies; and by the purifying and sanctifying of his heart, and the diversion of his affections from the world and the things of the world to those things which are above, under the pastoral care of the Good Shepherd ministered through *the Church*.

IV. 2. THE SPIRITUAL INTERPRETATION OF THE ANIMAL SACRIFICES AS TYPES.

With this general view of the symbolical meaning of the Tabernacle and its several parts, we may now direct our attention to the sacrifices and rites performed therein.

In speaking of the sacrifice of animals, the first great truth typified thereby, and which immediately occurs to the Christian mind, is the vicarious sacrifice of the Lord Jesus Christ, and the atonement and propitiation which, through the shedding of His Blood, He hath made for us. "He 1 Pet. iii. 18. hath once suffered for sins, the just for the unjust, that He might bring us unto God." "Without shedding of blood Heb. ix. 22. there is no remission;" and we have been "redeemed with 1 Pet. i. 19. the precious blood of Christ, as of a Lamb without blemish and without spot." "The Lord hath laid on *Him* the Isa. liii. 6. iniquity of us all," "Who His own self bare our sins in His 1 Pet. ii. 24. own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." And although this is a theological rather than a liturgical truth, yet is it most appropriately, and, indeed, necessarily introduced, inasmuch as it forms the basis of all the rites of worship celebrated in the Church.

The liturgical act typified in the offering and slaying of the Victim is the acknowledgment that our sins (whether our confession be general or made in reference to particular sins) have deserved and drawn down upon us the penalty of death; and so have been the true cause of the Crucifixion of Christ, and the moral instrument for effecting that fearful act. It is the confession that we look for forgiveness and all other blessings sought in the liturgical Office we are celebrating, only on account of His merits, through His atonement, and as the consequence of those offices which

He performs on our behalf, and of that work which He fulfils in us. This interpretation is applicable to every kind of sacrifice in which an animal victim was slain, whatever was the special object of the rite.

The victims offered under the Law were, the bullock, the goat, the ram, and the he-lamb; or the females of these animals. The bullock is the type of priesthood—that office, which is eternally and unchangeably vested in the Lord, “the Priest for ever after the order of Melchizedek,” and which He exercises upon earth by the apostles whom He sends forth, and by all others whom He ordains to fulfil its functions through the instrumentality of apostles or their delegates. The bullock also is symbolical not only of the priesthood, but of the proper qualifications for its exercise, whether received by endowment in ordination, or natural to the individual, and adapting him for priesthood and ecclesiastical office. The he-goat is the type of the prophet, or of any one in the congregation pre-eminent for endowment with the gift of prophecy, or other spiritual gift: it is symbolical of those spiritual gifts, and especially that of prophecy, which God bestows upon individuals, and of the natural disposition, tendencies, and qualities, which render some men more apt than others to receive and exercise such gifts.* The ram is the type of the leader or representative of the flock, and in general of those men who represent, and furnish a sample or specimen of, the ecclesiastical body in whose name they speak or act, or from their official position may be supposed so to do. The ram, again, is the emblem of those characteristic qualities, which fit men for the Christian warfare, and

* In Leviticus iv. the bullock is the sin-offering appointed for the High-priest, or for the congregation, which included the High-priest: and the goat is the sacrifice appointed for the sin of “the ruler.” These injunctions are in no respect inconsistent with our explanations of these two types. For the bullock is the type of the High-priest as representing the priestly office, and including all the priests (Leviticus, xvi. 17), and even the whole congregation in its priestly character: it is therefore the symbol of that which belongs to every priest in common. In like manner the goat is the type of the ruler, as representing and including every individual man who has part in the covenant; and symbolises that which is, or may be, common to all: for all in the Body of Christ ought to be spiritual; all are exhorted by St. Paul to “desire spiritual gifts;” “all may prophesy,” 1 Cor. xiv. 1–31.

for service in the midst of those who resist the truth. The he-lamb is the type of the people as the flock of God, abiding under the hand of the Good Shepherd: the emblem of that purity, harmlessness, and docility, which should alike characterize the pastor and the flock. There is also in these four classes of victims a reference to the four Ministries of the Church; or if not immediately and directly to them and the endowments and gifts proper to them, at least to cognate qualities, endowments, and gifts.

The female of each of those animals, with the distinguishing characteristic of its male, conveys also the idea of passiveness, subjection, and submission, willing acquiescence, and contentedness—the subject as distinguished from the ruler—the qualities of patient long-suffering and obedience, as contrasted with the qualifications for active service.

The inferior offerings of turtle-doves and pigeons, set forth the natural subjection of the offerers, as in the case of females, and the dispositions proper to them, where the offerings were voluntary; or, where not voluntary, but permitted, because of the poverty of the offerer, to be substituted for a higher class of offerings, they are symbolical of spiritual weakness and destitution.

We come now to the several kinds of Sacrifice in which these respective animals were offered.

In the whole burnt-offering, the victim was first brought before the door of the Tabernacle; and the offerer, if presenting it in his private capacity, or the priest, in the case of all public offerings, laid his hand upon the head of the victim, “that it might be accepted for him.” By this act were symbolized the open acknowledgment before God of our sinful estate and our obnoxiousness to His judgment, together with the humble profession of our faith in the Gospel of Salvation, and in the vicarious sacrifice of Him, upon whom “the Lord hath laid the iniquities of us all.”

The victim was then taken to the North side of the Altar, and was there bled to death. This was done by the individual who brought up the sacrifice, in the case of voluntary offerings; but in the public offerings, by the priests; or, if

there were many victims, by the priests assisted by the Levites : but in all cases the priest alone received the blood and sprinkled it upon the Altar. By this were typified : First, the act of solemn confession of sin, made for himself by the individual, or on behalf of the congregation by the priest, and in his absence by the deacon, acknowledging that death is the desert of sin, and pleading the merits of the death and Sacrifice of Christ. And, secondly, the act of absolution, following upon the confession, and to be pronounced by the priest, who alone is authorized to remit sins, in the Name of the Lord, and through the efficacy of His blood. The sacrifice slain on the North side of the Altar, the North being emblematic of "the coldness and death of Nature," sets forth that miserable estate unto which sin has reduced mankind, and into which the Lord voluntarily descended, that He might share it with us, and redeem us from it. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is, the devil ; and deliver them who, through fear of death, were all their lifetime subject to bondage." This type instructs us, that in the confession of sin, in the liturgical acts prefigured by the whole burnt-offering, reference should be made not only to sins actually committed, but also to that original or birth sin, that infection of our nature, which we inherit from Adam, whose first act of disobedience "brought death into the world, and all our woe." For the sinful condition of the whole race is made manifest by the physical evils brought upon us, to which the Lord Himself became liable, when He took our nature ; although in His own person, in His flesh and in His spirit, He was perfectly free from all sin, original and actual.

The division of the sacrifice into its separate parts signifies that condition of spirit, wherein we entirely resign ourselves to the destruction of the old man with all its members ; in other words, we utterly renounce the sinful desires of the flesh, and refuse to employ our faculties in ministering to their gratification. It denotes also an entire submission to the word of God's judgment upon sin, so that, sharper than any

Heb. ii. 14,
15.

two-edged sword, it may pierce even to the dividing asunder Heb. iv. 12, 13. of soul and spirit. The consciousness that all things are naked and open before His eyes, and the ready acceptance of His judgment against ourselves, are essential to the profitable confession of our sin, and to a due preparation for the word of absolution.

The placing of the several parts upon the Altar, and the consuming of them by fire, typify those acts of dedication of ourselves as votive offerings unto God, wherein we “present Rom. xii. 1. our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service;” or rather wherein we yield ourselves unto the hands of Christ, that He may present us. These vows we are enabled sincerely to offer, and faithfully to perform, only by the descent upon us of the fire of the love of God, shed abroad in our hearts by the Holy Ghost. By this sacred fire, the flesh with its lusts must be consumed, and our whole being go forth unto God, through the power of the Holy Ghost working in us, and enabling us “to prove what is that good, and acceptable, and perfect will of God.” Such are the appropriate affections of mind and spirit, to be expressed in appropriate acts, which are symbolized by the whole burnt-offering.

In the Sin-offering, as compared with the whole burnt-offering, we must first observe, that, whereas in the latter the sins of which mention was made, were general, and the atonement for sin was only a part of the object of the sacrifice and introductory to something beyond,—the sin-offering was frequently offered for some particular sin, and in every case terminated with atonement and purification as its objects. The sin-offering therefore is the act of confession of sin followed by the solemn absolution of the Lord, whether in the cases of individual priests, deacons, or laymen, or of the whole congregation.

We need not enter into the details of the presenting and slaying of the sacrifice of the sin-offering, because these are the same as in the case of the whole burnt-offering. When slain, if the victim was a bullock, the blood was carried by the High-priest into the Holy Place, or first Tabernacle (for at present we reserve the consideration of the special rites connected with the day of Atonement), and sprinkled before

the Veil, and put upon the horns of the Golden Altar. For the sin-offering of the bullock typifies the office for the absolution of sin committed by the priest, or by the whole congregation including the priesthood, in matters affecting the sanctity of the priestly office, which is specially symbolized by that Golden Altar. The rites ordained for the sin-offering of the bullock therefore signify, that wheresoever, in any Church, the appointed ways of God in the holy Offices of His House have been departed from, and the Law of His Sanctuary has been violated, either by the priests, or by the whole congregation; the sin being committed more directly against the Majesty of God, and in the things concerning His worship, assumes a more fearful character: and the act of absolution must be administered by the Angel, or by the Apostle or other Minister of the Universal Church delegated by him, if the circumstances of the case demand such an intervention.

The sprinkling of the blood before the Veil, signifies that atonement and propitiation are made for those whose office it is to come before the Most Holy Dwelling-place of God on behalf of the people, and to bear forth from thence His blessing, and to convey it to the people; and the putting of the blood upon the horns of the Altar signifies the atonement made for the wrong exercise of the sacred powers conferred upon the priesthood, and the renewal of grace for the future fulfilment of those powers: for the horn is the emblem or symbol of power or capacity.

The remainder of the blood was poured out at the bottom of the Brazen Altar in the outer Court. As the victim, a bullock, sets forth the priestly character and functions of the offender, and the blood carried into the Holy Place, and there sprinkled, symbolically denotes the special nature of the sins absolved; so the remainder of the blood poured out on the base of the Brazen Altar signifies, that the priest cannot offend without the man offending; and that ecclesiastical sins invariably derive their existence from some spiritual or moral disorder or disease in him who commits them, or in the community which he represents, which needs to be remedied and cleansed away. There is also in this type a prefigurative testimony to the grace of God, who, in for-

giving the sins of the priest, remits also to the man his guilt. The blood, however, was poured out at the base, and not sprinkled on the top of the Brazen Altar, to manifest that the particular sins forgiven are sins affecting the exercise of priestly functions, and not ordinary sins of individual men.

From these figures we may learn the gravity of ecclesiastical transgressions—of sins committed in the sacred things of God's Church: and most heinous are such offences. They affect the administration of the sacred rites performed in the House of God, and bring spiritual defilement and disease upon the whole community. The heinousness of such sins is further typified by the manner in which the sin-offering of the bullock was consumed. For the consumption of the bullock without the Camp prefigures historically the sacrifice of the Lord in its most awful point of view, in respect not merely of His suffering for sin, but of His "becoming sin;" of His being "made a curse" for us, enduring an accursed death "without the gate." And, in its application to the liturgical rites of the Church, the type indicates that when sins committed in the holy functions of the priesthood, and affecting the whole community, are the occasion for the Office celebrated, the deepest expressions of humiliation and the most solemn forms of absolution are the most appropriate. For sins of this nature, even when committed in ignorance, tend to separate between the Church and her Lord, to interrupt communion with Him, and to cut off from her the tide of Divine life.

In the case of the lesser sin-offering, whether of the goat, male or female, or the ewe-lamb, the blood was not carried into the Tabernacle, but was put upon the horns of the Brazen Altar; prefiguring the provision which is made in the Church for the remission of those sins which we commit in the holy services of God's House, whether in the exercise of any office or functions which we are authorized to fulfil, or of any spiritual gifts or powers with which we are endowed, as members of the Church of Christ.

The bodies of these victims were not carried away and consumed without the holy precincts, forasmuch as they

referred to sins which affected individuals only, and not the community: the he-goat being the symbol that one pre-eminent in station or character was the offender; the female goat being the type of one in a place of subjection to authority, and undistinguished save by the gift of prophecy or other spiritual endowment; and the female lamb being the type of one entirely undistinguished in this or any way. The fat burned upon the Altar signifies that renunciation of our own glory and natural pride which becomes the true penitent. The kidneys and the fat thereon set forth the fleshly understanding and wisdom, and our boastfulness therein: and the caul over the liver and the kidneys, that bitterness and rebellion of heart which reject the word of correction, whether it contradict our fleshly appetite or our pride of understanding. In the case of the lamb, besides these parts, the rump, or tail, was taken off and burned; typifying that, whereas the eminent or the spiritual are more peculiarly liable to errors of the intellect, those who are wholly undistinguished are especially exposed to the temptations of the flesh.

The sin-offerings were ordained for actual transgressions against the holy commandments, committed in ignorance, but afterwards revealed to the offender; the trespass-offerings were appointed either in respect of such acts as were doubtful in their nature, or in respect of trespasses involving injury to others, whether to the priest or to the neighbour of the offender, but in either case committed ignorantly. The only distinction in the mode of conducting the rite was, that the blood was not put upon the horns of the Altar, but was sprinkled upon it round about, as in the whole burnt-offering. The liturgical act, therefore, typified by it is the same as that typified in the burnt-offering, namely, a form of absolution from sin in general, and not one directed to any particular sin. There was this difference, indeed, that the burnt-sacrifice was offered both on public occasions and privately by individuals, whereas the trespass-offering was only presented by individuals. The liturgical rite, therefore, would only apply to private cases. In these we may be sure that, where the offence which gave occasion for the rite is one committed against our neighbour, restitution or compen-

sation to the utmost of our power is as indispensable under the Gospel as under the Law.

In all of these, as in the lesser sin-offerings, the parts not consumed upon the Altar belonged to the priest, and were to be consumed by him: setting forth the privilege and duty of the pastors of the people, to profit by the experience which they derive from the cases of those penitents to whom they minister the absolution and grace of God.

The sin-offering and trespass-offering, therefore, prefigure the ordinances appointed by the Lord for the absolution, comfort, and blessing of all who, ignorantly and without premeditation, transgress His holy ways, and the royal Law of Love; of those, also, whose consciences have become defiled through reasonable fear that they have so transgressed. In all such cases provision is made in the Church of God for admitting either congregations or individuals to the holy rite of Confession and Absolution; and that the penitent, delivered from the conscience of guilt, may be enabled to go forward on his way in the peace and comfort of the Holy Ghost.

In the Peace-offering the victim was not slain on the North side of the Court, but before the holy doors; thereby signifying that the main object and scope of the offices antitypical to these sacrifices is not the absolution of sin, as in the case of the sin-offering, nor is it for dedication of ourselves to those duties to which we are already called, as in the case of the whole burnt-offering. But the peace-offering is for the offering and dedicating of ourselves to such further duties, as God may hereafter be pleased to call upon us to fulfil, but to which we are not previously, or at the moment, obliged. The slaying of the victim, and the sprinkling of the blood upon the Altar, as in the case of the whole burnt-offering, shew that even in our voluntary acts of service, and the dedication of ourselves to further work, equally as in those relating to existing duties, we must needs draw near through the confession of sin, and in the assurance of God's forgiving mercy, which indeed is signified by the fact that an animal, and not the fruits of the earth, is the offering appointed to typify these vows.

The victim might be of the herd, or of the flock, or of the goats, and either male or female. Whatsoever a man hath, that he may vow unto the Lord; and, if he offer in sincerity, he is accepted in that which he vows, and the Lord will employ him as seemeth to Him good, and according as He Himself hath formed the man for His own glory. It may be in some office of rule; it may be in the position of obedience and subjection; it may be in the ministry of priesthood, or of deaconship; or as one gifted with the spirit of prophecy; or as a private member of the flock, fulfilling such subordinate offices of service in the Church, or of charity in the world, as he may be fitted and called to fulfil. In all these cases every man is accepted according to his ability, and according to the heartiness with which he freely dedicates himself unto God's service. The type also reminds us, that, as in the services typified by the lesser sin-offering, the fat, the kidneys, and the caul, are all to be consumed: the offerer is to deny himself,—his own glory, and his self-esteem.

The subsequent mode, however, of dealing with the peace-offering is peculiar and characteristic. The breast was removed from the victim, and was placed by the offerer in the hands of the priest, who solemnly waved it before the Lord; and it was afterwards to be the priest's. By this was signified that those, who offer themselves to the service of God, devote their hearts' affections to their spiritual superiors already admitted to the priesthood, under whose guidance they are to be trained up for their ecclesiastical duties. Next, the shoulder was removed and given to the priest: this was symbolical of the obligation under which the candidate for holy ministry or service brings himself, to dedicate his whole powers, in whatsoever post he may occupy, in submission to those who are over him. The regulation that the priest should afterwards have both the breast and the shoulder for his portion, signifies the blessing and spiritual help which are derived to the priesthood of the Church through the willing dedication of their people to God's service. The residue was to be consumed by the offerer himself, signifying that grace and spiritual strength which

Almighty God surely augments and multiplies upon those who not only fulfil the duties, whether personal, family, or social, which lie upon them in common with their fellow-men, but voluntarily, and without obligation, are ready to dedicate their lives to God's service in the Church. This act of consumption by the offerer is also symbolical of that complacency, contentedness, and assurance of acceptance by God, which is the fitting condition of mind in such as make this offering. It signifies the joy and satisfaction which the candidate feels, whether called to active service in the House of God, or not:—if called to serve, joy in his ministry; if he do not receive employment, satisfaction that his willing desire is accepted of the Lord.

The sacrifice of peace-offering, therefore, sets forth an ordinance and office of the Church, wherein all who are their own masters have the opportunity to present themselves before the Lord, and to offer to serve Him in the sacred ministry or otherwise. Contrasting it with the whole burnt-offering, the burnt-offering symbolizes that total dedication of ourselves to God in every act of our lives, to which every Christian man is obliged, and which, when voluntarily repeated, is but the expression of our bounden duty. The peace-offering sets forth a dedication of ourselves to offices in the Church, which, while they impose duties involving responsibility, also confer honour and privileges on the individual—the privileges of approaching the Lord on behalf of His people, and of being servants to their brethren for His sake; the honour and estimation in which the faithful ministers of God are to be held by those for whose souls they watch. And in this offering there is not only prefigured an act of worship towards God, but we have symbolized a benefit resulting to the Church of God, and also to the offerer. It is for this reason that, in the application of those several types to the sacrament of the Eucharist, the peace-offering is the proper type, among those connected with the Court, of the holy Communion, as an outward means of grace to individual Christians.

In next turning our attention to the Paschal Lamb, we are not now to consider it in reference to the Feast on which

it was appointed, but solely to the peculiarity which existed in the mode of offering it, including the consumption. The peculiarity was this: each Paschal lamb was presented in the Court by one man, on behalf of a household or company, whom he represented, the whole nation being, for the purpose of this rite, divided into companies, each forming one household. The victim was slain by the offerer, and was then carried back to the house. The blood, in the original institution by God, was sprinkled on the door of the house: the lamb was afterwards wholly consumed by the company for whom it had been offered.

Limiting ourselves to these circumstances, the manner of conducting the Sacrifice of the Paschal lamb is the great type of the celebration of the holy Eucharist, including Communion, as the corporate act of a particular Church, under its Angel or chief minister. The division of Israel into households or companies, each gathered into one dwelling, signifies the division of the Catholic Church on earth into separate congregations or particular churches. The slaying of the lamb by the offerer in the Court on behalf of the household represented by him, signifies that the Angel of the Church, in the solemn fulfilment of the rite typified, celebrates the holy Eucharist, in commemoration of the one universal act of Christ in offering Himself before God; that he celebrates it on behalf, and as the corporate act, of the particular Church over which he presides, and which he represents; and that he celebrates it as the link and channel of communication between the Universal Church and the particular. The blood shed in the Court, and sprinkled upon the lintel and doorposts of the house, signifies the interest of all particular churches in the One common Sacrifice, their allegiance to the One Head, and their union with the One Church; and that the Angel sanctifies His Church, and absolves them in the Name of the Lord, through means of the One Altar, by which every sacrifice is hallowed; that is to say, by virtue of the commission of Christ, who is both our Sacrifice and our High-priest, in the unity of the One Holy Church, the Body of Christ. The consuming of the lamb in the house, every inmate partaking, symbolizes the

fellowship of each particular Church, and of the individual members thereof, in the blessings derived from the One Saviour, and bestowed in the One Universal Church: it also signifies the corporate communion of the particular Church as one corporate body, and forming part of the Universal Church, in that Eucharist which the Angel, as their representative, has consecrated. Lastly, they were bidden entirely to consume it in the house, and not without. "Ye shall let nothing of it remain until the morning;" and, Exod. xii. 10, 22, 23. "none of you shall go out at the door of his house until the morning; for the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." This signifies the distinctness and peculiarity of the occasion, on which the office typified is to be celebrated (of which we shall have to speak when we consider the typical meaning of the feast); and (which is more to our present purpose) it sets forth the fearful nature and danger of schism. Whoso wilfully and unlawfully forsakes the Communion of the particular Church of which he is a member, forsakes the Church of Christ, and forfeits the benefit of the One Sacrifice for all; as saith St. Cyprian, "Do you suppose that any can stand and live who with- De Unit. Eccl. 5, 7. draws from the Church and forms himself a new home and a different dwelling? The sacrament of the Passover requires this, in the Law of Exodus, that the lamb which is slain for a figure of Christ should be eaten in one house."

IV. 3.—THE INTERPRETATION OF THE MEAT-OFFERING AND DRINK-OFFERING.

We are now come to the two remaining kinds of oblation appointed to be offered upon the Altar,—the Meat-offering and the Drink-offering. The sacrifice of animal life typifies the self-surrender and sacrifice, even unto the death of the body, which the Lord exemplified and accomplished in His own person. After the same analogy, the sacrifice of the meat-offering and the effusion of the drink-offering set forth the entire surrender and sacrifice, which

He made unto God in His soul and spirit, as well as in His body. This will enable us to understand why the meat-offering and drink-offering accompanied every whole burnt-offering and every peace-offering; namely, because the Lord readily gave Himself up to the work appointed Him of the Father in His whole human nature, body, soul, and spirit: but they did not accompany the sin-offering, because, although there can be no suffering without the participation both of the mind and spirit, and the sufferings of the Lord were especially mental and spiritual agony, yet the expiation of our sin was consummated by the death of His body,—the pouring out of the blood which was the life of His flesh,—while His rational soul and spirit remained in their integrity.*

In treating of animal sacrifices, our observations have been for the most part directed to their typical bearing upon Christian worship in general, without reference to whether they were enjoined or voluntary; except so far as there was any distinction in the manner of offering them. But it is very necessary to bear in mind in considering the typical meaning of all the sacrifices, that voluntary and private offerings typify those Christian rites which are provided to meet the cases of private individuals, and are symbolical, so far as regards the offerers, of the dispositions, characters, and acts, of individual men: the sacrifices appointed to be offered in the public assemblies, typify the public rites of worship in the Church, and are symbolical of the different ministries and offices of the Church, and of the gifts and endowments proper to the respective ministries. The recollection of this distinction is peculiarly requisite in the case of those offerings which we are now about to consider, seeing that they refer especially to the mind and spirit, and to mental and spiritual faculties, endowments, and actions.

As the meat-offering is symbolical of the dedication of the mind or rational soul, that part of man which is con-

* “He bore our sins in His own *body* on the tree.” When Isaiah says prophetically, “Thou shalt make His soul an offering for sin,” no more is implied than Himself or His animal life.

versant about ideas; so corn, the principal ingredient in that oblation, is symbolical of reasonable word and discourse, which is the sign of ideas, and the principal means of communicating them from one mind to another. Wheat, being the higher species of grain, and more perfect in its form, is expressive of discourse in its highest sense and complete adaptability to express all truth, so far as it is the subject of idea and of man's intellectual apprehension. Barley, a species inferior to wheat, symbolizes discourse, as it is adapted to man in his present state, and so, when applied to truths expressed ministerially, is typical of the word of the Evangelist, addressed to the unbeliever, as wheat is typical of that addressed to those disciples unto whom "it is given to know the mysteries of the kingdom of heaven."

The meat-offering of fine flour (wheat ground into flour) is expressive of the word of truth coming by inspiration of God, and so far prophetic in its character, but moulded into doctrinal form through the understanding; and therefore, although inspired by God, yet expressed in man's words, and through the instrumentality of the human mind. This offering, moreover, is of flour undressed, signifying that it is not the fruit of meditation, or of preparation on the part of him who presents it. It is, in its highest sense, truth coming by revelation from God (for all pure truth comes by revelation) and delivered with authority; Eph. iii. 5. "the mysteries" (to use an illustration drawn from St. Paul) "revealed unto the holy apostles and prophets by the Spirit." In a more general point of view, it is doctrinal truth. The oil signifies that grace and unction of the Holy Ghost, which should be present in the heart of him who conceives or utters such truth. The frankincense, added in the voluntary offering, signifies that uprightness and sincerity of heart, and that desire of profiting others, with which every service rendered unto God with our lips, should be rendered. Such revelations of truth, in a doctrinal form, when they are brought into the mind of any under authority, whether of the Angel under the Apostles, or of priests under the Angel, or of private persons under the priests, should not be retained and fed upon by the individual, but should be brought to

Lev. ii. 3, 3;
vi. 15, 16.

his overseer in the Lord ; who will take a fitting opportunity, in the exercise of his office, to minister for the benefit of all, so much as he immediately apprehends, as a memorial that the offerer and his gift are accepted ; and that which he does not immediately apprehend, will be laid up for his own future meditation. The priest "shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and shall burn it upon the Altar." "And the remainder thereof shall Aaron and his sons eat." Thus our gift shall not be exercised for our own gratification, but be made profitable to the Church. The frankincense is to be consumed upon the Altar ; symbolizing the prayerful spirit in which our offering is to be made, with hearty acknowledgment that our ability to offer comes from God, that the glory is due to God, and that we neither derive, nor expect, from our act in offering, glory or profit to ourselves. In all the cases of freewill-offerings, the meat-offering is typical not of words spoken with authority, but of truths brought to the heart and spirit of the offerer, which would be appropriate to one speaking with authority, under circumstances which would allow of his delivering them.

The meat-offering baken in the oven is significant of the word of truth as it is matured in the mind through experience and reflection. The oven is the symbol of that furnace of spiritual affliction, in which the Lord tries and perfects His people, and to which those with prophetic gifts are peculiarly, but not exclusively, exposed. The voluntary offerings coming under this division are mentioned in Lev. ii. 4, as being either cakes or wafers. The appointed offerings of this class, mentioned in various places, are, the loaf, the cake, and the wafer. These distinctions set forth the varying capacities of different individuals natural or spiritual, and the comparative largeness and depth of those conceptions which are thus brought into shape and matured. When applied, not to voluntary, but to appointed offerings, they mark distinctions, not so much in capacity and spiritual attainment, as in ministerial gifts ; and signify truth carrying with it an authority and power befitting, and propor-

tioned to, the different orders in the sacred Ministry. Thus, for instance, in Exodus, xxix. 2 (in which chapter the consecration of Aaron and his sons is described), the loaf is the symbol of the ministry of the Angel, the cake of the ministry of the Elders, and the wafer of the ministry of the priests subordinate to the Elders: the subordination of the latter being symbolized not merely by the comparative thinness of the wafer, but also by the wafer being merely anointed with oil, while the cake was of flour mingled with oil.

The Meat-offering, baked or fried on a slice, and cut in pieces, is significant of such words or topics as are fitted to be used in giving testimony against the current evils of the day, whether in the world or in the Church; and in this instance especially (the offering being of wheat flour) against those evils which threaten to seduce the people of God. The parting of it in pieces is characteristic of the way in which this witness has to be delivered: for the object which it contemplates would be frustrated, were it to be confined to any given place or scene. Such testimony will have to be delivered by the servants of God upon every fitting occasion, and in every place to which they have legitimate access. The mode of preparing this offering over a slice, which would have the effect of carrying off, or drying up, the oil, is typical of the danger to be guarded against by those who, in their duty of testifying against evil, are ever and anon liable to be deprived of that unction from the Holy One, which is essential to the Christian. The subsequent anointing with oil, in addition to the original tempering of the flour, shews how necessary is the special grace of the Holy Ghost to accompany *his* words, who testifies for God to those who believe not.

The meat-offering fried in the frying-pan is significant of truth meditated in the heart, and which flows forth from the joy and affection of the heart. "My heart is inditing" (or "bubbling up") "a good matter: I will speak of the things touching the King; my tongue is the pen of a ready writer." Ps. xlv. 1. When applied to the sacred Ministry, it is expressive of that of the pastor, and reciprocally of those thoughts and medi-

tations which are produced in such as receive with joy the pastoral ministry, and meditate upon the Word of God in subjection to the teaching of the pastor.

In the offering of these sacrifices, there is to be no leaven. The thoughts and reflections of man unsanctified, or even the recounting of the cares and troubles of the offerer in the world, are to be renounced and excluded:—and honey, the secret communion of the soul with God, which should be regarded as sacred, and not to be communicated

Prov. xiv. 10. to another, is also to be kept back. “The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.” But every meat-offering is to be “salted with salt.”

Mark ix. 49. “Every one shall be salted with fire, and every sacrifice shall be salted with salt.” Salt is the antidote to corruption and decay—it symbolizes faith in a covenant God, which works by love to all the brethren, embracing them all in the brotherly covenant; it symbolizes that spiritual work of preparation within us which is effected by the Fire of the Love of God, which, when it penetrates our inner man, consumes the flesh and the fleshly mind, and transforms us into the image of Christ.

In the interpretation of these four classes of meat-offerings we may again observe very distinct reference to the four Ministries of the Church. When obligatory, the characteristics which distinguish them render it manifest that they typify rites distinctly connected with one or more of those Ministries: and, whether obligatory or voluntary, they are symbolical of those fundamental distinctions in natural powers, and the gifts subsequently bestowed, which fit men for service in one or other of the ministries. They are also symbolic of the distinctions in natural character, adapting the believer to be the special subject of one or other of the ministries, and of the fruits and effects wrought in the character through their operation. As we have already explained, the voluntary offerings of individuals necessarily typify the characteristics not of ministry, but of disposition, and mental and spiritual constitution; the appointed offerings represent both ministry, and also gifts and character, as manifested and developed in ministry.

Another class of these oblations is the meat-offering of first-fruits; which, when voluntary, typifies the offering or contribution to the service of the Lord, of the Neophyte, or young believer. It also typifies the offering made by the more advanced believer, of his thoughts on subjects not yet authoritatively delivered or acknowledged as Truth: the offering of Truth not yet matured or ripened in the mind; and therefore not yet advanced to that stage wherein it might be logically set forth through the understanding. Such thoughts, though immature, are offered out of love, and by love rendered acceptable: as the ears of corn were dried by fire, and thus were rendered capable of being presented as a meat-offering.

As the Meat-offering is the symbol of the dedication of the reasonable man to the service of God, and the materials of which it was composed are symbolic of truth in the understanding, so the Drink-offering is the symbol of the dedication of man in his spiritual being; and wine, the material of that offering, is symbolic of the spiritual part of man, carried beyond himself by the inspiration and out-flowing of the Spirit of God. "Be not drunk with wine, Eph. v. 18, 19. wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." The natural expression of this, therefore, in liturgical rites, is, the chanting of psalms, and hymns, and spiritual songs; through which the spiritual joy wrought by the Holy Ghost should find its appropriate expression.

The meat-offering, appointed to be offered with the burnt-offering or the peace-offering, was cast upon the Altar, on the top of the body of the victim, and was consumed by fire. The drink-offering, contrary to the perverted rites of the Pagans, was not permitted to be poured on the victim, nor was it poured upon the fire. It was not consumed by fire, but poured upon the Altar. For, in that which is typified by the meat-offering, there are two things to be distinguished: one, the Word of Truth, which comes

See note, p. 218, ante.

by inspiration of God: and the other, the action of the human understanding, which moulds and fashions it; and this is to be consecrated by us, and the glory of it to be ascribed wholly to God. This was typified in the consumption of the offering by fire. But that which is antitypical to the drink-offering, is the expression of our spiritual joy, of our praise, of our adoration of God and our glorying in Him; which is not the fruit of our understanding, but the effusion of the affections of the heart, inspired and filled by the Holy Ghost. The Apostle Paul teaches us what is the adequate expression of these emotions in the passage just quoted, where he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

With respect to the quantities and proportions used in the meat-offerings and drink-offerings which were offered on public occasions, it is unnecessary to say more than that the injunction to use certain quantities signifies, that the corresponding liturgical acts shall be complete and definite in their respective objects. The proportions to be observed, set forth the dignity and importance of the respective occasions calling for the liturgical acts; and the necessity that the matter employed in the specific act, and the subject of it, should be appropriate to the occasion.

IV. 4.—THE INTERPRETATION OF THE MOSAICAL RITES OF WORSHIP, GENERALLY CONSIDERED.

We come next to the rites of worship ordained under the Law for public celebration. These rites are divisible into two classes. The first, those ordained for the ordinary exercise of religious worship, which therefore were in their object liturgical; in this class will be found the rites appointed for daily, weekly, and monthly observance. The second class will comprise those rites which had not for their primary object the offering of worship and service to God, but which commemorated some event or occurrence, either historical, or relating to the season of the year: these,

whatever might be their typical or symbolical signification, had an immediate reference to the Nation of Israel, or to the land of their inheritance.

Respecting the former class, we would observe that the maintenance of daily offices of religion, being for the perpetual acknowledgment of God, would seem to belong equally to the Christian Church composed of its several congregations, as to the great congregation of Israel. The worship of the Church, indeed, is not like that of Israel, offered in one place only, in the mountain of the Lord's house at Jerusalem. In every place, where the true worshippers assemble, incense should be offered unto the Name of Jehovah, and a pure offering. But the obligation of perpetual and periodical worship is not on this account less stringent. The Lord, in whose Name we meet, and by whose Spirit we worship, is ever present before God, making intercession: and the Church is set in the midst of the world for this purpose, among others, namely, to make continual "supplications, prayers, intercessions, and giving of thanks for all men." We need not therefore marvel that it is the perpetual Law of the Church, that in all the congregations of the Saints, the ordained priests and ministers, led up by him who stands among them as the High-priest and representative of the Lord, should approach unto God in daily acts of worship. The proper antitype to the type of daily worship, is daily worship.

John iv. 21-24.
Mal. i. 11.

With respect to the Mosaical Sabbath, it has always been admitted by the Catholic Church, that, just as Israel sanctified one seventh portion of their time, and by special observances and abstinence from work dedicated it to the service and worship of God, so is it also a law perpetually to be observed in the Church, that one seventh portion of our time should in like manner, though not under the same specific regulations, be sanctified and dedicated to the worship of God. The week is a period consecrated in the Church, as it was consecrated by the Law; the legal observance finds its counterpart in the Christian; and the Lord's day is, by general admission, the appropriate periodical antitype to the Jewish Sabbath.

With respect to the rites appointed at the beginning of each month there is greater difficulty. For the day is a period by which mankind naturally and universally reckon time; and its constant recurrence invites the religious and devout to acts of worship. The observance of the week, again, proceeds from the appointment of God; it is derived from the Creation, and is anterior to the Law. And by these two periods Christians, as well as Jews, are in the habit of reckoning time. But we are not in the practice of dividing time by the New Moon, by which occurrence the Jews reckoned their months. And, as Christians are not under obligation to adopt the Jewish mode of reckoning time, there is no ground for supposing, as in the case of the daily and weekly observances, that it applies directly and literally to the Christian Church, and that the New Moons are obligatory festivals in this dispensation. Still, forasmuch as this feast cannot be referred to any historical event or special occasion, but occurred periodically, we may reasonably suppose that it is the type of some periodical festival and day of observance in the Christian Church.

We come now to the second class, namely, the feasts or days appointed to be observed by Israel; in commemoration of some remarkable event in their history, or in the season of the year. The direct application of these to offices of Christian worship, would be inconsistent with the nature and spiritual standing of the Church. The deliverances of Israel, the seed of Abraham after the flesh, or their transgressions of the holy Law delivered to them as a peculiar people, are not the fitting subjects for the feasts, or days of humiliation, to be observed by the spiritual Israel. Feasts commemorating the times of barley harvest, of wheat harvest, or of the ingathering of the fruits of the earth, in the land of Palestine, must obviously be limited to the climate of the place where they are appointed to be observed: they are unsuited in their very nature to climates where other seasons prevail; and, at all events, are not appropriate festivals for celebration in the Church of Christ. Such observances were enjoined upon the children of Israel with peculiar propriety, because their inheritance in the promised land is a part of

God's covenant with them. But *our* inheritance is in heaven, Phil. iii. 20.
 from whence we look for the Lord our Saviour to come, 21. John xiv.
 that He may receive us to those abodes which He is now
 preparing in His Father's House, that where He is, there
 we may be also.

These observances, then, which received their first sanction in the Law of Moses, and have reference to the history of Israel, or to the land of their promised inheritance, are applicable, not literally, but in the way of type, to the Christian Church. In considering the manner of their application, we must bear in mind three positions, all of them unquestionably true. First, that Israel after the flesh is a type of the Church, the true Circumcision. Secondly, that the promised land is a type of the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Thirdly, that the kingdom, which God hath promised to establish in Israel over all the earth, when they shall be a nation of Kings and Priests, is a figure of that heavenly kingdom, unto which we are called that we may reign with Christ, who maketh us kings and priests unto God and the Father. Keeping these three positions in view, we shall find that the dealings of God with Israel in their past history, and the feasts and observances commemorative of them, are typical, and therefore prophetic, of His dealings with the Church; and that the feasts and observances which refer to the seasons of the year, and to the produce of the land peculiar and proper to the season, have a larger scope than to serve for commemorations of the goodness of God in providence: they also prefigure events in the history of the Church, and in the history of Israel.

To take the several Feasts or Fasts of the Law in detail. We cannot but observe and admit, that the Sacrifice of the Passover, on the fourteenth of the month Nisan, and the Feast consequent thereupon (including the waving of the first-fruit Sheaf of Barley on the morrow of the Sabbath, that is upon the sixteenth of Nisan), typically refer to the Crucifixion of the Lord and His resurrection from the dead: and from this we are led to conclude the connexion of these observances with Good Friday and Easter day; on which

days we celebrate the Crucifixion and the Resurrection. Thus applying it, the first-fruit sheaf of barley is the type of the Resurrection, as the foundation of the Gospel preached for remission of sins.

Proceeding from this step we are led further to conclude, that the Feast of First-fruits of Wheat harvest, or Pentecost, has a typical application to the corresponding period *after* the Resurrection; when the Lord, having ascended to the right hand of the Father, and entered into His glory, poured out the Holy Ghost on the day of Pentecost, thereby sanctifying His Apostles and disciples, and those three thousand, who were at once made obedient to the Faith, to be first-fruits of all those who should afterwards believe. And we are especially drawn to these conclusions from the fact that the several events which we have mentioned, the Crucifixion of our Lord, His Resurrection, and the descent of the Holy Ghost, actually took place at the respective seasons, if not on the precise days, on which the Passover, the waving of the first-fruit sheaf, and the feast of first-fruits, were respectively observed.*

The Feast of Tabernacles, taking place near the begin-

* It has been a subject of much controversy whether our Lord kept His last Passover on the same day as the rest of the nation, or on the day previously; and if on the day previously, whether He, or the Jews, kept it on the true day. The difficulty has been principally occasioned by the passage in St. John's Gospel (xviii. 28), where it is said, that the Jews "went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." There seem insuperable objections to the idea, either that the Lord did not keep the true passover, or that He could have kept it according to the law, unless on the day recognised by the Jews and their rulers: and the passage in question may very well refer to the peace-offerings offered on the first day of the Feast, when all the males of Israel were commanded to appear before the Lord with their gifts (Exod. xxiii. 15). Moreover, there is something very significant in the Lord observing the legal type, before He fulfilled it antitypically. Dying on the 15th, He rose again on the 17th of the month, as the passover had been slain on the 14th at even, and the first-fruit omer or sheaf had been waved on the 16th, the like interval of one day occurring both in the type and in the antitype.

It seems also questionable, whether the Descent of the Holy Ghost took place on the day of Pentecost, or on the day after. The expression in Acts ii. 1, *Καὶ ἡ σὴ συμπεληρώθη τὴν ἡμέραν τῆς Πεντηκοστῆς*, may either be interpreted as in the English translation, "And when the day of Pentecost was fully come;" or may mean that it had been just completed, that is, that they had

ning of the civil year, the year of creation, has always been considered by the Jews prophetic of the Advent of Messiah, when "He shall suddenly come to His Temple," and Mal. iii. 1-4. "the offering of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old." It was from this association that the multitudes, when they received Jesus of Nazareth as the Prophet of the Lord, met Him (according to the usual practice observed at this feast) with palm branches in their hands, crying out, "Hosanna to the Son of David!" The same association has probably strengthened, if it did not give rise to, the idea which many learned men have entertained, that our Lord was born on the Feast of Tabernacles. We are not inclined to adopt this view; See p. 65, ante. but the analogy between the Feast of Tabernacles and the day when the Lord was born into this world, and tabernacled among us, is very remarkable. The Advent of the Lord is beyond doubt the event typified by this feast; and Christmas-day, that day of joy in which we celebrate His birth and first Advent, must be considered as answering in many respects to the Feast of Tabernacles. In this point of view there will also appear some analogy between the Feast of Trumpets on the first day of the civil year, and the season of Advent, which season commences the ecclesiastical year of the Church.

We have, however, already suggested, that the events now commemorated by us on these several days are not the complete fulfilment of the prophetic meaning of the corresponding events in Jewish history. If, indeed, the deliverance out of Egypt, the Passover, and Paschal feast could

arrived at the day following. It seems probable, that this great event took place on the Lord's day, and Lightfoot thinks that so much is implied by the fact, that "they were all with one accord in one place." But whether this was the Jewish Pentecost, or not, depends on the manner of reckoning it; whether the 16th Nisan was reckoned as the first day of the first of the seven weeks, (which is the present mode of computation, both Jewish and Christian); or whether it was reckoned as is contended in some Hebrew authorities, from sunset at the close of the 16th. In the former case Pentecost fell on the last day of the week, in the latter case it fell on the Lord's day. (See Lightfoot, Heb. and Talmud. Exercit., and also Comment. on Acts ii. 1. Meyer de Temp. sacr. xiii. 9. Gemara Hieros. Tract. Chagigah, cap. ii. 4, in Ugolini, tom. xviii.; and Targ. Jonathan. Lev. xiii. 15.)

be considered to have received their full accomplishment, as prophetic types, in the Crucifixion and Resurrection of the Lord, it is certain from Holy Scripture that the Feast of First-fruits at Pentecost, the day of Atonement, and the Feast of ingathering or Tabernacles, are prophetic types of events yet future. Even with respect to the deliverance out of Egypt, there are plain indications in various passages of Scripture that this event contains a prophetic intimation, at least as to the manner in which some greater deliverance is to be hereafter wrought for the Jews themselves: while the other feasts and the day of Atonement are constantly alluded to, in the prophetic books, as containing types of what shall befall Israel in the last days. We read, for instance, that a time is coming when the Lord "shall set His hand again the second time to recover the remnant of His people:" when He shall "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth:" when He "shall utterly destroy the tongue of the Egyptian Sea; and shall shake His hand over the river (Euphrates), and shall smite it into seven streams, and make men go over dryshod:" when "there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Of this time the prophet Jeremiah also writes: "Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and out of all countries whither I had driven them; and they shall dwell in their own land." These passages evidently point to a deliverance hereafter to be accomplished for the children of Israel, in the lands of their dispersion, and previously and in order to their restoration. Nor ought we to forget that all the prophecies concerning Israel are to have their accomplishment also in the Church of Christ.

An attentive consideration of the prophecies of the Old Testament will lead us to the conclusion that in the com-

Isa. xi. 11-16.

See Lowth, *in loco*.

Jer. xxiii. 7, 8.

plete re-establishment of Israel there will be two distinct stages. There will be first a partial restoration, and then subsequently the whole family of Israel shall be reunited in their own land. Of this partial restoration the prophetic type is the Feast of First-fruits at Pentecost, which (unlike the Passover) was not appointed to be celebrated until they should arrive in the promised land, and could not, indeed, be celebrated until they had reaped the first-fruits of the land. And then, further, we have reason to believe, that all the observances of the seventh month have their respective application to events which shall befall the children of Israel after their first deliverance and partial restoration. The day of the blowing of trumpets predicts that mission of Elias before the great and dreadful day of the Lord, of which the preaching of John the Baptist was only a partial fulfilment. The day of Atonement points to that day of darkness and gloom, that day of sorrow and terrible affliction, which awaits them in their land, and which shall complete the work of contrition and repentance that God purposes to effect in them. The sounding of the trumpet of jubilee on the same day, when the work of atonement and reconciliation had been effected, prefigures the blowing of that great trumpet, the signal of return to them that shall be ready to perish in the land of Assyria, and the outcasts in the land of Egypt. And the Feast of Tabernacles quickly following prefigures that day of joy at the ingathering of the harvest, and of the vintage of the earth; when the enemies of the God of Israel shall be utterly destroyed, and the Tabernacle of David shall be built again; and the Lord shall take up His dwelling-place in Zion, and sit upon His throne, in the Tabernacle of David: when "His Tabernacle shall be with them, and He will be their God, and they shall be His people."

See the Prophets, *passim*, and especially Joel ii. and iii.

Isai. xxviii. 13.

Joel iii.
Amos ix. 11.
Isai. iv. 5, 6;
xvi. 5.
Ezek. xxxvii. 27.

And we are led to conclude, not only from the application to the Church of all the prophecies in the Old Testament, but also from the prophecies contained in the New Testament—from the words of the Lord Himself addressed to His disciples, and from the book of the Revelation—that analogous events are also to be fulfilled in the Christian

Rev. vii. 1-8;
xiv. 1-4.

Rev. ii. 10;
vii. 14; xlii.
16, 17.

Rev. x. 7;
xi. 16.

Rev. xiv. 14-
20; xix. &
xx. 1-4.

Isai. ix. 3.
Joel iii. 13.
Isai. lxiii.
3, 4.

Church. In the last-named book, the symbols which St. John, by the inspiration of the Holy Ghost, employs in representing the events which he predicts, are, the separating of the first-fruits; the day of the great tribulation; the trumpet which proclaims the conclusion of this age and dispensation, and the introduction of the kingdom of the Lord and of His Christ, the harvest and the vintage. And these two last emblems (as in the application to the future estate of Israel) are the subjects of a twofold interpretation: they are referred to a season of deliverance to them that should be ready to perish, and to a day of vengeance upon the enemies of Christ, who shall then come forth to tread the wine-press of the wrath of God, and to make the Church, the Bride of the Lamb, partaker of His kingdom.

It may be gathered, from what has just been said, that these feasts are prophetical rather than liturgical types; for the object of their appointment under the Law was, not simply and primarily liturgical, but commemorative. Hence they are capable of being applied to Christian festivals,—and the sacrifices and rites celebrated therein to the offices appointed for those festivals,—only as they are typical of events suitable for commemoration in the Church; so that, before the occurrence of the events which will constitute the complete fulfilment of the prophecy, there cannot be the observances corresponding to those under the Law. For, days of commemoration in the Church are not ordained, neither are her offices constructed, in order to correspond with the types of the Law; nor are they appointed with the object or purpose of typifying or foreshadowing future events: they are ordained for the commemoration of events which concern the Gospel of salvation and the Church of Christ; and until the events have occurred, the commemoration of them is impossible. It is only, therefore, in respect of events that have occurred, that the rites observed on these days under the Law will find their antitypes in the offices of the Church.

The particular sacrifices and rites appointed for these several feasts and days of observance (if we except those

for the day of Atonement, reserved for further consideration, and which, as connected with the ordinary daily services, we shall afterwards consider more at large) contain scarcely any liturgical types which have not already passed under review. We might therefore, consistently with our immediate object, proceed at once to the daily services, and to the rites of the day of Atonement. But a short notice, in the first instance, of the characteristic offerings or rites which distinguish each of these feasts, will assist in giving us more distinct notions of the symbolical meaning of the types of the Law, and of their general prophetical import; and so prepare us to understand their application to liturgical offices.

The characteristics of the Passover were, 1. The peculiarity in the manner of conducting the sacrifice of the Paschal Lamb; 2. Its consumption in the private dwelling, wherein it was eaten with unleavened bread; and 3. The continuance of the use of unleavened bread during the succeeding feast of seven days. 1. The first of these distinctions is by Scripture itself interpreted of deliverance and salvation. It applies therefore, as a prophetic type, to some event, in the course of which the Church is brought up from mystical Egypt, that worldly condition, into which the Visible Church hath gone down in forsaking her true spiritual and heavenly standing, and in which the power of the State oppresses her. 2. The consuming of the lamb in the private house, signifies that the deliverance to be effected shall be connected with the gathering of the people of God into separate Churches, or congregations (the separate Churches being, as it were, so many families, each distinct from the rest, and yet forming with them the One people of God, just as the Israelites, who, on the eve of their Exodus, were gathered each into his own family), in order that, in coming forth from under the power to which they have been subjected, they may manifest the essential unity of the Church. 3. The use of unleavened bread with the lamb, would signify the separation also from the world, and the fidelity to God, which He shall have wrought by His grace in His people thus delivered; and the subsequent feast of

unleavened bread would signify the ordinances of the Church restored to them in purity.

With respect to the liturgical meaning of these rites, we have already considered the manner in which the lamb was sacrificed, and have noticed its application to the holy Eucharist. Following up this interpretation of the type, the seven days' feast of unleavened bread seems to imply, that, as the sacrifice of the lamb and the entire consumption of it applies to some special consecration of the Eucharist and Communion on the same occasion, the feast of seven days, connected with the sacrifice, would point to a period during which there should be a communion connected with such special consecration.

The characteristic observances employed in presenting the first-fruits of barley harvest, on the morrow after the Sabbath, in the feast of unleavened bread, were, the waving of the sheaf or omer of barley, and the offering a double proportion, viz., two-tenth deals of flour, in the Meat-offering which accompanied the whole Burnt-offering of the Lamb. The reduplication of this Meat-offering (understanding by this symbol, as before explained, the sanctification and dedicating of the mind and intellect to God) strengthens our previous application of the waving of the sheaf or omer of barley to the resurrection of the Lord as the foundation of the preached Gospel: and, in the prophetic application of both these types to events connected with the deliverance prefigured by the Passover, it would seem to signify, that a special part of the mission of those who shall be the subjects of deliverance, is that of Evangelical testimony.

The characteristic of the Feast of First-fruits, or Pentecost, is the Wave-offering of the two loaves of first-fruits (being the first-fruits of the wheat harvest) baken with leaven. Moreover, besides the additional burnt-offerings and a sin-offering, as in the other festivals, on this feast, and on this feast alone, were offered two lambs for Peace-offerings. The Meat-offering, consisting of wheaten loaves, is symbolical of the growth and perfectness, in understanding and truth, of those typified by the First-fruits: although

an incompleteness in their condition, not incompatible with moral and spiritual perfection, is implied by the loaves being leavened. On the other hand, the Sacrifices of Peace-offering in this Feast imply the devoted sacrifice and service, which those represented or referred to are prepared to render. Apprehending that this type is prefigurative of those who are referred to in the Apocalypse under the symbol of the First-fruits, it strikingly confirms what we have learned concerning them from that book. In the fourteenth chapter we read, that they who are redeemed from the earth, and presented before the throne of God, First-fruits unto God and to the Lamb, are a certain number, described as one hundred forty and four thousand, standing with the Lamb upon Mount Zion, having His Father's name written in their foreheads. These, as we are told in the seventh chapter, were sealed in their foreheads with the Seal of the Living God, before the judgments, which followed upon the sounding of the Trumpets, were permitted to smite the earth. This Seal of the Living God is the same of which the Apostle Paul writes in his epistles; by which, in the first days of the Church, the believers, after they had been baptized, were sealed with the holy Spirit of Promise, the earnest of our inheritance. It is the Gift of the Holy Ghost, through the imposition of the hands of Apostles, bestowed upon the Church in the beginning, and, as we see, again to be bestowed in these last days, for the anointing, and establishing, and perfecting of the Saints, that they "may be accounted worthy to *escape* all those things which are coming upon the earth, and to stand before the Son of Man." Of these First-fruits who are thus sealed, it is especially declared in the fourteenth chapter, that, "in their mouth was found no guile;" words which disclose a remarkable trait in the purpose and will of God concerning them, namely, that the perfect truth and complete doctrine of the Church should be held and proclaimed by them without admixture of error. It is also declared of them, that "they follow the Lamb whithersoever He goeth;" demonstrating, again, the perfect service which, through His presence and guidance, they are enabled to

Rev. xiv. 1-5.

Rev. vii. 1-8,
compared
with Ezek.
ix. 4-6.2 Cor. i. 21-
28. Ephes. i.
13, 14.Compare
Acts viii.
14-17, with
Ephes. i. 13.

Luke xxi. 26.

Rev. xiv. 5.

Rev. xiv. 4.

fulfil. These sealed ones, sealed before the approaching judgments are suffered to visit the earth, are found standing with the Lamb upon Mount Zion; by which we are given to understand that they are removed out of the way, and exempted from that approaching tribulation — that “hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” But (as we know from other parts of this book, that many shall be exposed to that great tribulation, who shall yet be finally presented before the Throne of God, and have part in that glory which awaits both the dead in Christ and those which are alive and remain faithful unto His coming) we are not under any necessity of concluding that this glorious change passes upon any, not even upon these sealed ones, until the dead be raised, and the living changed, at the voice of the Archangel, and at the sound of the last Trumpet. And if it be so, that they are thus kept in perfect safety, but without being invested with the glory of the heavenly and spiritual body, this may explain the remaining element of incompleteness symbolized by the leaven contained in the two loaves. To speak in symbolic language, the Feast of First-fruits, or Pentecost, is the gathering unto the Lamb upon Mount Zion of the hundred and forty-four thousand sealed ones, which are the First-fruits unto God and to the Lamb: the Feast of Tabernacles is that First Resurrection in which all, whether symbolized under the type of First-fruits or under that of the harvest, shall have part, when the dead which shall have been raised, and the living which shall have been caught up to meet the Lord in the air, shall together be gathered unto Him, and shall be clothed upon with those bodies of glory, like unto Christ’s body of glory, wherein they shall abide for ever with the Lord.

The characteristic of the Feast appointed for the first day of the seventh month, is the blowing with the cornets, or trumpets of rams’ horn, to proclaim the new year, from which the festival derived its name, the Feast of Trumpets. For, beside the act of blowing with the silver trumpets over the burnt sacrifices, which was practised every new moon, they also blew on this new moon, the first of the

Rev. iii. 10.

Compare
Rev. vii.
9-17, with
ix. 4; xiii. 7,
14-17; xv. 2;
and xix. 4-6.

1 Thess. iv.
16, 17.

1 Thess. iv.
16, 17.

Phil. iii. 21.
1 Cor. xv. 53.
2 Cor. v. 2-4.

Num. x.

year, with horns, and, as Maimonides insists, with the same kind of cornet of rams' horn,* which was used on every fiftieth year, in the day of Atonement, for proclaiming the Jubilee. The Feast itself was a season of gladness, being appointed for the celebration of the new year, a time of joy to all nations: and yet was it considered also as a time of warning,† and the blowing with the cornet as a note of preparation for the coming day of Atonement. As a Festival, it typifies that joy and expectation with which the children of God shall welcome the commencement of that coming period of blessedness, the year of redemption, the era of the kingdom of heaven. And the note of warning sounded therein reminds us that before that kingdom shall be fully established upon the earth, there shall be a time of sorrow and tribulation, such as never was from the beginning, nor ever shall be. We have, therefore, in this observance under the Law, a type of hope mingled with warning, and we are instructed by it, that the more closely those future troubles shall impend, and the more fearful the signs in heaven and upon the earth shall be, which give token of their approach and afflict the nations with perplexity, the stronger shall grow the consolation of those who, through the midst of the increasing darkness, are able to discern the speedy and successful issue of the great and final struggle between Anti-christ and God now about to be determined. They shall "look up, and lift up their heads, for their redemption Luke xxi. 28. draweth nigh." But, although this Festival was a season of joy, and prefigures a period in the history of the Church of hope and expectation, yet the blowing of the cornet on this day, as distinguished from the blowing of the silver trumpets, is not a symbol of festivity, but of alarm and warning;

* Maimon. in Hilcoth. Shophar, i. 2; ii. 1; and iii. 2, quoted by Ainsworth, in Lev. xxiii. 24; and Meyer, De Temp. Sacr. All the Hebrew authorities agree that the trumpets used at this season were of horn, and not of metal; but some contend that the horns used in proclaiming the Jubilee were goats' horns. Gemara Hieros. cap. iii. and iv. Tractat. De principio Anni.

† "The beginning of the year . . . is a day of recollection or conversion, and of awakening from sleep, which is the cause of sounding the trumpet on this day. Moreover, it is, as it were, a preparation for the day of the Fast, or Expiations." (Maimon. More Nevochim, Part iii. c. xliii.)

and such was its ordinary use in those historical passages which are typical of future events. They were cornets in the hands of the seven priests, when Joshua encompassed Jericho seven days, and on the seventh day seven times; at the blast of which the walls fell down, and the people of God went up and destroyed the city. The same symbolic meaning is confirmed by the manner in which the victory by Gideon was achieved in the day of the slaughter of Midian (that great prefigurative type of the events in the last times), when, at the sound of the trumpets of rams' horns, the enemies of the people of God perished by mutual destruction. And, in the Apocalypse, the voice of each successive trumpet is the signal of successive judgments and woe, to be poured out upon all "which have not the seal of God in their foreheads." We may also observe from many parts of Scripture, that the blowing of the shophar, or cornet, was recognised as the sound of warning to the people to rouse them to repentance, and to renewed service of God. This last idea is admirably expressed by the Jewish writer Maimonides.* "The blowing of the trumpet, on the first day of the year, contained in it an intimation, as if it had been said, 'Awake, ye sleepers, out of your sleep; and ye deep sleepers, wake up out of your deep sleep; and make inquiry into your works, and turn with repentance, and remember your Creator.'" And to this day the Jews in their synagogues sound the cornet on this first day of the civil year, "to remind the congregation of the judgments of God, and to call sinners to repentance."

Josh. vi.
Judg. vi.
Ps. lxxviii. 9.
Isai. ix. 4;
x. 26.
Rev. viii. ix.
&c.
Rev. vii. 3;
ix. 4.
Isai. lviii. 1.
Jer. iv. 5.
Ench. xxxiii.
2, 6.
Hos. viii. 1.
Joel ii. 1-15.
Browne's
Antiq.
vol. i. 531.

We have, therefore, in this feast, and in the ceremony which distinguished it, the types of the condition and special mission of the people of God in the space of time which immediately precedes the gathering of all the elect, and the outpouring of the last vials of the wrath of God upon apostate Christendom. The faithful shall possess their souls

* Maimon. On Repentance, iii. 6. See also Mischna, De Jejuniis, cap. iii. sect. 1-7. "Horns are everywhere blown on account of the following visitations, namely, when the land is afflicted with blasting, mildew, locusts, caterpillars, wild beasts, or hostile armies, provided the visitation be of wide extent" (sect. 5). Also Gemara Hieros. De Jejun. cap. iii. 6.

in patience, anticipating the near advent of the Lord ; and their testimony, like the loud note of a trumpet, shall give warning of approaching judgments, and sound into every ear the Gospel of salvation and the summons to repent.

The characteristics of the day of Atonement were, First, that on this day every Israelite, on pain of being cut off, was to afflict his soul ; and secondly, that on this day were presented the sin-offerings of the bullock and the goat, whose blood was to be carried into the Most Holy and the Holy Place, and of the scapegoat, which bore away all the iniquities of the children of Israel into the wilderness. This season of affliction is prophetic of the time, when the children of Israel "shall look upon Him whom they have pierced, and they shall mourn for Him, as one that mourneth for his only son ; and shall be in bitterness for Him, as one that is in bitterness for his first-born." It shall be a day of external suffering and oppression ; in the very midst of which shall spring up light, salvation, and joy ; even as in the day of Atonement was to be sounded the Trumpet of Jubilee, proclaiming liberty to every slave, and the restoration to every man of his inheritance. Zech. xii. 10.

And that there is a like day in preparation for the Church, we know from the words of the Lord Himself, who hath said concerning it, that "there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the Elect's sake those days shall be shortened. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect." And the Apostle John hath told us, that that "hour of temptation" "shall come upon all the world, to try them that dwell upon the earth." This is that hour of temptation, from which the Lord hath promised to keep them that keep the word of His patience : these are the judgments which are held back until the servants of God, the "First-fruits unto God and to the Lamb," shall be sealed, that they may be redeemed from them : this is that "great tribulation," from out of which shall come a

Matt. xxiv.
21, 22, 24.

Rev. iii. 10 ;
vii. 3 ; xiv. 4.

Rev. vii. 9,
14; xv. 2.

great multitude, which no man can number, clothed with white robes, and palms in their hands; for they shall have washed their defiled garments in the blood of the Lamb, and shall have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

The two special sacrifices of sin-offering appointed for the occasion, the bullock and the goat, point out the nature of those offences which are bringing on this day of affliction, and call for atonement and purification. The bullock is the sin-offering for the High-priest and the priests; the goat, the sin-offering for the congregation. The bullock, therefore, presented before the Lord with the laying on of the hands of the High-priest, sets forth the sacrifice of Christ as the atonement for the sins of the rulers and the whole priesthood of the Christian Church; or, rather, for the sins of the baptized, both clergy and laity, in respect of priesthood and spiritual rule. In the sacrifice of the bullock is also symbolized the confession of those sins which the priests have committed, in their offices of authority and ministry, and through abuse of the powers committed to them; and of the sins by which the people have transgressed, through superstitious idolatry on the one hand, and rebellion and disobedience on the other: the confession finally of the sins, of both clergy and laity, in despising and renouncing the true standing of the Church, both as to priesthood and spiritual rule,—sins, of which the loss of the Apostolic office and ministry is the proof and the manifestation. The goat which was slain as a sacrifice, and whose blood was carried into the Holiest, sets forth the sacrifice of Christ as the atonement for the sins of the whole congregation, which He endowed with the gift of the Holy Ghost, and constituted a spiritual people, raised to sit with Himself in heavenly places. Therein is also symbolized the confession of those sins which the whole company of the baptized have committed, in their abuse of the gifts entrusted to them, and in their rejection of the Comforter, the Spirit of Christ; the proof and manifestation of which sins appear in the absence of the *prophetic* office and ministry. In the

interpretation of the other type presented to us, namely, the goat sent away into the wilderness, we have nothing to guide us except the analogy of other symbols. This goat, like the one which was put to death, was presented before the Lord at the door of the Tabernacle of the congregation, the representative and type of the baptized endowed with prophetic gifts. But in the rite by which it was disposed of we have no symbol of atonement or of acceptance with God; none, of the death unto sin through the death of Christ, of the propitiation and pardon through His blood, of the new life unto righteousness through His resurrection; neither is there any type presented to us of the Lord being made sin for us and tasting death for every man. On the contrary, the sins confessed over the head of this victim are not expiated through death, but retained and borne away in unrenewed life; and the individuals or body of persons, prefigured by the type, are represented as being rejected from the Sanctuary of God, and sent forth far away into an unclean place, into the barren wilderness, the desert inhabited by wild and unclean beasts,—the perpetual type and emblem of an apostate world abandoned to Satan and his unclean and evil spirits. Of the two goats, therefore, presented at the door of the Tabernacle, the one whose blood was taken into the Most Holy and the Holy Place, and sprinkled upon the Mercy-seat and upon the horns of the Altar, sets forth the condition of those who through faith and repentance are reconciled and restored; the other, which was sent alive into the wilderness, bearing forth upon his head the iniquities and transgressions of the children of Israel, can only be supposed to prefigure those, who, rejecting the proffered mercy of the Lord and the means of deliverance and restoration, abide in their apostacy; and upon whom is executed the sentence of expulsion into “the outer darkness, where there is weeping and gnashing of teeth.” Matt. xxv. 30.

The characteristic of the Feast of Ingathering or Tabernacles was, the commandment to make booths, and to dwell in them during the whole period of the feast. It is further distinguished by the very large number of victims offered as burnt-sacrifices. As many as thirteen young bullocks, two

rams, and fourteen lambs, were offered on the first day; on each succeeding day, until the seventh inclusive, the number of bullocks was decreased by one, but with the same number of rams and lambs. On the eighth day, which, equally with the first, was solemnly observed as a holy Sabbath, the number was reduced to one bullock, one ram, and seven lambs.

The dwelling in booths referred originally to the deliverance of Israel out of the house of bondage in Egypt; but the feast itself commemorates also the full ingathering of all the fruits of the earth. In its prophetical application, it looks forward to the accomplishment of the entire restoration of Israel to their own land. And as the Passover is typical of a deliverance to be wrought for Israel in the lands of their dispersion, so the Feast of Tabernacles is the type of that day, when, in their own land, the Lord shall destroy their enemies, and shall take up His abode among them.

The vast number of burnt-offerings which were appointed for this feast not only indicates the acceptance of Israel, but also the vengeance to be executed upon their enemies. As saith the Prophet, after describing the indignation of the Lord upon all nations, and His fury upon all their armies, "The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the year of the Lord's vengeance, and the year of recompenses for the controversy of Zion." "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And again Ezekiel, speaking of the same latter days, and of the destruction which shall come upon the enemies of the Lord upon the mountains of Israel, thus prophesies:—"Speak unto every feathered fowl, and to every beast of the field; Assemble yourselves, and come, gather yourselves on every

Isai. xxxiv.
1-8, and
xxxv. 10.

Ezek. xxxviii.
and xxxix.

Ezek. xxxix.
17, 18, 21, 22,
27, 28, 29.

side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan." "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."*

This feast refers to one and the same period, both as regards the Christian Church and the nation of Israel. For, in order that Israel might be grafted in again, the apostate Gentiles shall already have been broken off, and the complete number of the election out of all nations, the pleroma of the Gentiles, shall have been gathered unto the

* It is remarkable that in the last chapters of Ezekiel (ch. xl. to xlviii.), which contain prophecies concerning the future temple to be built in Jerusalem and the rites to be performed therein, besides the daily, weekly, and monthly sacrifices, only two annual days of observance are mentioned. We find no reference to any feast of First-fruits, or of Trumpets, nor to any day of Atonement. But the feasts of the Passover and of Tabernacles are appointed to be observed, and each with similar sacrifices. There can be no doubt that these last chapters of Ezekiel refer to events yet future, when the promises to Israel shall be fulfilled, and all nations shall be blessed in them: and the interpretations which we have given of the several Feasts of the Law, explain the reasons why those should be retained which celebrate the deliverances wrought by the Lord; and why those should be omitted, which refer to First-fruits, or to fasting and humiliation. That the feast of Tabernacles shall then be the great Feast, even in comparison of the Passover, we learn from the Prophet Zechariah, who, after describing the judgment of the Lord upon all nations gathered at Jerusalem, and the restoration of Israel, foretells the punishment of those among the nations of the earth who in after times should refuse to come up yearly "to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles."

Zech. xii. 16-19.

Lord. At the time, therefore, when the family of Abraham and Jacob shall be put into possession of the promised supremacy over the nations of the earth, the *Spiritual* Israel shall be invested with the glory of the kingdom of heaven, and shall be seated as a bride with the Lamb upon His throne. This is the period of time in which shall take place the events revealed in vision to St. John, when the marriage of the Lamb shall be come, and His wife shall have made herself ready; and then shall those judgments be executed, which the same Apostle foresaw when he beheld heaven opened, and the Word of God coming forth followed by the armies in heaven; "out of whose mouth goeth a sharp sword, that with it He should smite the nations: and He treadeth the wine-press of the fierceness and wrath of Almighty God." * And afterwards, in words nearly similar to those we have quoted from Isaiah and Ezekiel, the Apostle relates that he "saw an Angel standing in the sun; and he cried with a loud voice," inviting all the fowls of heaven to gather themselves unto the Supper of the great God; that they might eat "the flesh of kings, and the flesh of captains, and the flesh of mighty men," which had gathered themselves together, under the Beast and the Kings of the Earth, to make war with the Lamb: when also the beast was taken, and the false prophet; and both were cast into a lake of fire: and the remnant were slain with the sword that proceeded out of his mouth, and all the fowls were filled with their flesh. This type, therefore, in its application to the spiritual Israel, prefigures the total overthrow of the enemies of God, confederate under Antichrist (probably the same event, or part of the same succession of events, to which we have referred in applying the type to the literal Israel), and the glorious triumph of Christ and His Church in the first resurrection.

One other ceremony was practised on this occasion, which, although not enjoined in the Law, is too remarkable to be passed unnoticed; especially as there can be no doubt

* Isaiah, in referring to this scene of destruction under the same symbol of the wine-press (chap. lxiii. 1-4), points to the two great issues of judgment and mercy, in these words: "For the day of vengeance is in my heart, and the year of my redeemed is come."

of its having been observed in the days of our Lord, and honoured by His notice, when He made it the occasion (as was His custom with passing scenes and events) of uttering some remarkable words, which are handed down to us by the Apostle and Evangelist St. John. The ceremony to which we refer was this:—On all the eight days of the feast, at the Morning Sacrifice, one of the Levites was accustomed to go to the pool of Siloam, and take water from it in a golden flagon, containing three logs or eighteen egg-shells. He returned as he went through the gate called on this account the Gate of the Fountain, or water-gate; and, coming to the Altar, he mingled with the water, thus obtained, the wine prepared for the drink-offering, which was afterwards poured out upon the Altar in the usual manner. This “pouring out or drawing of water,” as it was called, was the occasion of the greatest rejoicings,* and was celebrated every evening of the feast, in the court of the women, with shouting, and dancing, and singing; indeed on this occasion were sung all the fifteen psalms of degrees. In reference to this ceremony the Jerusalem Gemara contains a remarkable passage, being the answer to the question why it was called the “drawing of water in the house:” “Because from thence is poured (or drawn) forth the Holy Ghost, according to that which is written, ‘With joy shall ye draw water out of the wells of the Saviour.’” There can, therefore, be no question that it was in reference to this ceremony, that our Lord, on the last great day of the feast, cried out in the midst of the multitudes assembled in the Temple, ignorant of the true fountain of life, and rejoicing they knew not why, “‘If any man thirst, let him come unto Me, and drink: he that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water.’ This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” This promise is fulfilled to us in the gift of the Holy Ghost: but it is yet more abundantly to be fulfilled in that day, referred to in

Tractat. de
Tabernac. v.
Constit. 1.

Isai. xli. 3.

John vii. 37-
39.

* “He who had never seen the joy of the drawing of water in the house, never saw joy in his life.”—MISHNA, *De Tab.* v. 1.

the words spoken unto the same Apostle John, in the vision of the Apocalypse: "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely;" of which fountain also, in its application to the house of Israel, the prophet testifies, when he declares that in the day of the restoration of Israel, "There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." And to which Ezekiel also refers, when, speaking in the name of the Lord unto the house of Israel, he says, "I will take you from among the heathen, and I will gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

The last observance which remains to be noticed, is the blowing of the Trumpet of Jubilee in the day of Atonement, on every fiftieth year. This must have taken place (as the best authorities agree) on the completion of the several acts of atonement, and consequently late in the day, but before the Evening Sacrifice. The year of Jubilee was the fiftieth year; and, upon the sound of the trumpet, liberty was proclaimed throughout all the land, unto all the inhabitants thereof; and every man returned unto his possession, and every man unto his family: and the year was to be a Sabbath of rest from all labour, and to be sanctified unto the Lord. The year of Jubilee, therefore, sets forth the times of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets which have been since the world began:" the day when, upon the sound of the trumpet, Israel shall be restored to their inheritance, and the kingdoms of this world shall become the kingdoms of the Lord and of His Christ, who shall receive to Himself His redeemed Church, to be His bride and the partner of His throne.* And it is to be remarked that the Jubilee

* Let the reader compare with attention the 25th chapter of Isaiah with the 2d chapter, and other parallel passages in Isaiah and in the other Prophets, and also with the following passages in the New Testament, namely, 1 Cor. xv. 51-57, 1 Thess. iv. 16-18, Rev. xi. 15, Rev. xix., and our Lord's discourses concerning the day of His appearing, in Matt. xxiv. &c. In the passages referred to from

was not proclaimed upon the first day of the year, nor did the restitution take place during the first ten days; but only at the close of the day of Atonement, the tenth day of the year: signifying, that the day of great tribulation must first be endured, the day of penitence and affliction of the soul must first be observed, before "the year of the redeemed of Isa. lxiii. 4. the Lord" can be proclaimed.

IV. 5.—A MORE PARTICULAR INTERPRETATION OF CERTAIN OF THE RITES OF WORSHIP; AND, FIRST, OF THE MORNING AND EVENING RITES.

Having taken this general view of the meaning of the ritual ordained by the Law of Moses, we conclude with a more minute examination of the daily Morning and Evening rites, especially those offered in the Holy Place; together with the additional services appointed for observance on the Sabbath-day, and on the day of Atonement. In the course of our remarks we shall have occasion to point out the spiritual bearing of that relation which has been already pointed out, between the day of Atonement and the daily Sacrifices and Service.

The respective rites forming the Morning and Evening Service of the Tabernacle, and appointed to be observed in the Court and in the Holy Place, set forth two great branches of the duties appertaining to the calling and mission of the Church, and two great divisions of her liturgical worship.

In the Court, the whole burnt-offering of a lamb, with the meat-offering and drink-offering, sets forth the calling of the Church, 1, To bear the burden of the sins of men, and to impetrate forgiveness: 2, To bring unto God, and present before Him, through the sacrifice of Christ, the whole election out of all nations, "that the offering up of Rom. xv. the Gentiles might be acceptable, being sanctified by the Holy Ghost:" and, 3, In their liturgical acts, morning and evening, to present themselves before God, and to renew

the Prophets, the future glory of Israel is foretold: in those from the New Testament, the blessedness of the Resurrection of "those that are Christ's, at His coming." And the two events are shewn to be contemporaneous, by the direct reference to Isaiah, xxv., in 1 Cor. xv. 54, where it is said, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

their vows of dedication unto Him; — and this in two capacities — first, corporately, that as one holy Church, the mystical body of Christ, they may be entirely devoted and dedicated to the service of God, to follow His guidance in all things; and secondly, individually, that as members of that same body, they may acknowledge their obligations, and renew their vows to fulfil all His holy will and commandments, and to yield up every member of their bodies, every faculty of their minds, every power and movement of their spirits, and the whole consciousness of the man, to be a reasonable and lively sacrifice unto God.

Prophetically also, the morning and evening Sacrifices set forth, that like as Christ, in the morning of the day of His Gospel, in fulfilling the work of atonement for the sins of man through the shedding of His blood, offered up in His own person an entire sacrifice of burnt-offering, a total surrender of man's will, faculties, and being, to the will of God; so also, in the evening of days, shall He perfect in His Church the like sacrifice, when He shall "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing: but holy and without blemish."

Eph. v. 27.

In the Holy Place, the daily offering of the incense, and the care and lighting of the lamps, set forth the office of mediation, which the Church is bound to fulfil, between God and the world which lieth in wickedness; an office which embraces the continual duty of pleading before God the cause of His creatures, and of obtaining from God and administering to His creatures the remedies for the evils which oppress them. They symbolize, again, the calling of the Church to be the light of the world, that "men seeing their good works may glorify their Father in heaven:" their calling also to be the beacon in the midst of darkness, that men may find God, if haply they will feel after Him; and in all their works and ways to manifest His unity, holiness, perfection, glory, and love. Such was the prayer of the Lord for the Church, "Sanctify them through Thy truth:" "As Thou hast sent Me into the world, even so have I also sent them into the world." "And the glory which Thou gavest Me, I have given them; that they may

Jo. xvii. 17,
18, 22, 23.

be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Humiliation as sinful creatures before God and self-dedication, on the one hand,—intercession and illumination on the other,—these are the perpetual offices to which the Church is called, and in which by daily liturgical acts, her ministers and members should exercise themselves.

The liturgical acts of the Church, therefore, typically expressed in the morning and evening service of the Tabernacle, will necessarily consist, like the types now under consideration, of two great divisions. The first consisting of such acts as are introductory; the second, of those transacted in the more immediate presence of God. The former, corresponding to the acts celebrated in the Court, will comprise: First, an office of humiliation before God and dedication of ourselves to Him, in which approaching through confession of sin, and absolution, we engage and profess to surrender ourselves to be the willing servants of God. Secondly, some liturgical act, corresponding to the meat-offering, in which we may express the surrender of our minds and understandings, to be formed and inspired by God; that so we may learn from Him, and steadfastly embrace and faithfully profess, even unto death, all that He reveals to us. Thirdly, some liturgical act, antitypical to the drink-offering, wherein we may pour forth our spirits in ascription of praise and glory to God, as the thankful effusion of our spiritual joy in His acceptance of our ready service.

Then will follow those higher acts of worship, which are, indeed, the ultimate end of these our approaches to God, and the most solemn offices in which we can be engaged, except those symbolized by the Most Holy Place.

The rite performed by the High-priest, in entering into the Holy Place, and there burning incense on the Golden Altar, typically represents some office wherein the continual duty of mediation shall be expressed in an act of intercession. The four substances named in holy Scripture as the ingredients composing the incense, refer to those four divi-

sions of intercessory prayer which St. Paul calls upon the faithful to offer up for all men, namely, "supplications, prayers, intercessions, and giving of thanks." These collected into one, and presented in each congregation by the representative of the Lord in His office of High-priest, present among them, are the spiritual and rational antitypes of the incense compounded, and beaten up, and burned by Aaron upon the Altar. This act of the High-priest, therefore, morning and evening, prefigures some office of the Church which shall embrace the offering of these several forms of prayer, and the presenting of them as one, and by one, to the Lord.

The incense was beaten small before it was used. This teaches the lesson, that whoso approaches unto God, to offer this holy rite, should, on each occasion, specially prepare himself by direct meditation upon the act in which he is about to be engaged:

The express injunction of the Lord prohibiting the use in the censer of strange fire, that is, of fire taken from any other place than the Brazen Altar, conveys this instruction; that while, as we have already seen, this holy service of prayer and intercession is not to be intermingled with emotions and raptures of the spirit, nevertheless the only means, whereby the Angel of the Church or the priests under him can rightly fulfil their respective duties in this office, is their communion in that love of God which accepts the sinner, and, as a sacred fire, consumes in him all that would hinder that acceptance from being perfected. It is this love for the souls of men, this assurance in the mercy of God towards them, this rejoicing in His love, which finds expression in the boldness of intercession, when we know that we ask according to His will, and that we have the petitions that we desire of Him.

Jo. xvi. 23-28.
1 Jo. v. 14, 15.

After the offering of intercession, the type instructs us that there will be some subsequent office, corresponding to the trimming or the lighting of the lamps, by which the Church will be prepared, and furnished, for the duty of giving light unto the world: an office, by which at one time the oil of Divine grace may be infused, and whatsoever would hinder such illumination in those who should bear it

forth, may be removed : and at another, the light of Divine knowledge may be communicated and diffused. The Golden Candlestick is a symbol of the Church, as the light of the world ; both of the universal Church, and of every particular Church, as it is formed on the model of the whole, and set in its own locality in the midst of the ignorant or the unbelieving.

The sevenfold gifts of the Holy Ghost symbolized by the Seven Lamps are gifts resident in the Church, and to be manifested in wisdom of word and conduct in all the members of Christ, but especially in those who bear rule in it, and who on that account are peculiarly bound to be examples in purity of doctrine and wisdom of conduct. Those in the particular Church (as we have said) are the Angel and the Six Elders, the latter subject to the Angel, as the Apostles to Christ, but still assessors with him in the direction and government of the Church. They should be fitted to rule in doctrine, to comprehend the mysteries of the faith, and, as good and able stewards, to dispense them. Through their faithful ministrations, both within the walls of the Church, and in their pastoral visitations, the people of their charge are to be preserved "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world ; holding forth the word of Life."

S. Ignat. ad
Magen. 6, 7 ;
ad Trall. 8 ;
ad Smyrn. 8.

PHIL. II. 15,
16.

Liturgically applied, therefore, the act of trimming the lamps in the morning signifies some ministry of word addressed by the Angel to the Elders, which shall direct them to right apprehensions of truth and to solemn meditation. The lighting of the lamps in the evening, that they may give light over against the Golden Candlestick, implies some ministry of word, wherein the Angel, and the Elders under his immediate authority and presidency, shall give their response to the ministry of word in the morning, and thereby illustrate the truths then addressed to them as subjects for their meditation.

On both occasions the ministry should be such as, in the depth of the thoughts expressed, and in dignity of words and manner, befit the sanctity of the occasion, and are consistent

with the acts of worship with which it is associated. This is not the occasion for popular orations, learned disquisitions, logical, critical, or controversial treatises upon doctrine, nor for exhortations addressed to the people; but for holy words, spoken as becomes the presence of God, magnifying the truths He has revealed, and His mighty acts, and celebrating the beauty of His house, and the glorious majesty of His kingdom.

Lastly, we must notice the High-priest's meat-offering baken upon a slice: by which is symbolized some ministry by the representative of the Lord in His office of High-priest, conveying the testimony of experience in the form of a practical lesson. This in the type, being a meat-offering consumed upon the Altar, and placed on it after the daily meat-offering, would lead to the conclusion that it should form a part of the previous service, and should follow whatever act or rite corresponds to the meat-offering. And if we adopt the tradition that this meat-offering was parted into six cakes, and each cake into halves, one to be offered in the morning and one in the evening, and each half divided into two, so that twelve pieces were offered up morning and evening; it would infer that this ministry is, both morning and evening, to be addressed to the entire priesthood of the Church, for their practical guidance in their ministrations among the flock; and in its application to the Universal Church it would have the same prophetic reference as the twelve loaves of shew-bread with two measures in each, a type which we shall presently have to consider.

IV. 6.—THE INTERPRETATION OF THE ADDITIONAL RITES APPOINTED FOR THE SABBATH.

We next come to the additional rites on the Sabbath-day.

We have already seen reason to conclude that the Lord's day is the proper antitype to the Hebrew Sabbath: and as natural religion would teach us the propriety of consecrating every day by some acts of a religious nature, so, upon the ground of revelation, we shall readily perceive that this seventh portion of our time ought to be distinguished by peculiar solemnities.

The symbol of the two additional lambs as burnt-offerings, with their meat-offerings and their drink-offerings, would indicate additional acts of worship, of a nature corresponding to those already performed. It may signify either two distinct acts, or one celebrated with peculiar solemnity, and with some distinguishing characteristic. For the two lambs were offered at the same time; and the number of victims cannot always be construed to mean so many distinct acts, as for instance in the great number of burnt-offerings and other sacrifices on the principal feasts, and especially on the first days of the Feast of Tabernacles. Number, however, has without doubt its special typical force, and points either to the repetition of distinct rites, or to the investiture of the rites with additional circumstances of form and dignity. With respect to the sacrifices offered, we need add nothing more in this place, as we have already sufficiently explained the general symbolic meaning of the burnt-offering.

The meaning to be attached to the rite for bringing in the shew-bread, and placing it on the table in the Holy Place, obviously depends upon the symbolic meaning of the shew-bread.

Regarded prophetically, the twelve loaves of bread, set upon the pure table to be continually before the Lord, prefigure Christ. For He is the Bread of life which came down from heaven, and is ascended up where He was before, and now abideth the continual memorial before God on behalf of His twelve tribes, that is to say, of His Church under the administration of a twelvefold Apostleship. The four-and-twenty measures of which the twelve loaves were made, two measures in each, being, as it were, a duplicate symbol of the twelve tribes of Israel, have reference to that twofold purpose of God, in the future age, which is to be accomplished in the seed and family of Abraham, and in the nations of the earth which shall be saved, of which we have so many glimpses in holy Scripture.* "God," saith the Apostle Paul, John vi. 32, 35, 62. Acts xvii. 26.

* In Exod. xv. 27, we read that the children of Israel, shortly after their passage through the Red Sea, "came to Elim, where were twelve wells of water, and threescore and ten palm-trees." This is paraphrased by the Targum of

"hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times appointed, and the bounds of their habitation." And Moses saith, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance."

Deut. xxxii.
8, 9.

Luke vi. 13.

Matt. xix. 28.

Acts i. 15-26.

Our Lord, in the days of His flesh, chose from among His disciples twelve men, according to the number of the Tribes of Israel, "whom also He named apostles;" and gave to them the promise that, in the regeneration, when He should come in His kingdom, they should sit with Him upon twelve thrones, judging the twelve tribes of Israel. And after His resurrection and ascension, the eleven, by His inspiration, filled up their complete number, and supplied the vacant room of the traitor who had gone to his own

Jonathan and the Jerusalem Targum (Walton. Bibl. Polygl. tom. iv. 132), as answering to the twelve tribes and the seventy elders of Israel. We are led to remark the following coincidences, and we take them in the order in which they occur in holy Scripture, without seeking to arrange or explain them. In Gen. x. in describing the generations of the three sons of Noah, after giving the names of the sons of Japheth, it is added (verse 5), "by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." Somewhat similar are the words concluding the account of the descendants of Ham and Shem. And at the close of the chapter it is said (verse 32), "These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood." In fact, we know that all the names given in this chapter are names of various families or nations in the early history of the world, although some are named after the grandsons, and some after the more remote descendants, of Noah. Now, the number of the several families named is exactly *seventy*; and among them some priority, in accordance with Eastern custom, is due to those named after the grandsons. The number of these, excluding the sons of Ham, from this category, because of the curse of subjection pronounced upon him by his father, is exactly *twelve*: seven sons of Japheth and five sons of Ham.

In Genesis (ch. xli.), we have the names of the descendants of Jacob who were brought into Egypt; and their number, including Joseph and his two sons, is exactly *seventy*, comprising among them the *twelve* sons of Jacob. In the Book of Numbers, we find, that, upon numbering the people in the wilderness of Sinai (Num. i.), *twelve* princes were appointed, one for each tribe; and these were set over the host (ch. x.), upon their proceeding on their journey. We next find (ch. xi.) that *seventy* elders were appointed to assist Moses in the government of

place. Thus, on the day of Pentecost, He sent forth "the Twelve" to preach the Gospel in the power of the Holy Ghost unto the Children of Israel. "Ye are the children of the prophets, and of the covenant which God made with your fathers, saying unto *Abraham*, And in thy seed shall all the kindreds of the earth be blessed. Unto *you first*, God, having raised up His Son Jesus, sent Him to bless *you*, in turning away every one of you from his iniquities." Acts iii. 25, 26; read from 19 to 26. Acts viii. 1. But the Jews as a nation rejected this Gospel, not only in Jerusalem, but in all the lands of their dispersion: a remnant only received it. Wherefore God was pleased to send forth an Apostleship unto the Gentiles, that is, unto the nations of the earth, without distinction of Jew or Gentile. Acts xiii. 45; xiv. 2-19; xxviii. 25, &c. And as the Gospel of the Circumcision was committed unto St. Peter and the Twelve, so the Gospel of the Uncircumcision* was committed unto St. Paul. The last-mentioned Acts xxi. 17-21; Gal. i. 15, to ii. 9; Rom. xi.

the people, probably the same as had already been admitted with Moses to the Holy Mount (Exodus, xxiv.), and possibly including the twelve princes. Again, we read that each of these princes, in making their offerings to the Lord, presented, among other gifts, one silver bowl of *seventy* shekels, after the shekel of the Sanctuary (Num. vii. 13, &c.). In considering the recurrence of these numbers of twelve and seventy, and the symbolical relation which the Hebrew paraphrasts suggest, between the twelve wells or fountains of water and seventy palm-trees, and the tribes (and consequently their heads, whether Patriarchs or Princes) and the Seventy Elders (corresponding in number to the families of Israel, Gen. xvi., and Num. xxvi.); we are again carried forward to the original depositories of the ministry of the Gospel, the twelve Apostles, who were first called, and the seventy who were subsequently sent by the Lord to preach the word: among the latter it is not impossible that the twelve were also included. We have seen that the families by whom the nations were originally divided in the earth were also seventy, comprising in that number twelve princes, as we may call them, the grandsons of Noah. And the analogy of God's dealings seems to require that, in the spiritual constitution of the Christian Church, in its mission and application to the Gentiles, there should be, in like manner as to the Jews, twelve apostles and seventy principal men, either including, or exclusive of, the apostles. In accordance with this, we have been taught to believe that God will not only send forth a twelvefold apostleship to the Gentiles, but that He will give to His apostles, as helpers in their labours in the Universal Church, ministers upon whom, by reason of the importance of the work committed to them, He will put the name of Archangels; and that the number of those engaged in this ministry shall be seventy.

* St. Paul, in his Epistle to the Galatians, distinguishes between the Gospel of the Circumcision and the Gospel of the Uncircumcision. It would be most erroneous to conclude from this, that the Gospel of our Lord and Saviour Jesus

See above and
1 Cor. ix. 1-5;
xv. 1-10;
2 Cor. x. 8;
xi. 1-6; Gal.
i. & ii.; Also
see Acts xiii.
46; xviii. 6;
xxii. 21;
xxviii. 28.

Apostle speaks in many parts of his Epistles of his special office of Apostle to the Gentiles; and, in the eleventh chapter to the Romans particularly, he shews under what circumstances it came into existence, namely, through the casting away of the Jews for a time, until the pleroma, or fulness, of the Gentiles should be come in. But he also declares that when that event shall have been accomplished, that is to say, when the times of the Gentiles shall be fulfilled,* then

Christ is not one and the same, by whomsoever or to whomsoever preached. It proclaims and conveys forgiveness through the blood of Christ, the grace of the Holy Ghost, and eternal glory in heaven; and each of these alike to all who believe, whether Jew or Gentile. The distinction referred to, had respect not to the substance of the Gospel preached, but to the condition of those to whom it was preached. When addressed to the Jews, that is, to the Circumcision, it was addressed to those who, as a nation, had received the promise of an earthly inheritance, and of a supremacy to be established over the other nations of the world; but dependent upon their obedience to the ordinances of God, and their faith in, and acceptance of, Messiah, when He should come. It was addressed to those who, as a nation, however near to being cast off for a time, were not actually deprived of the means of observing the Covenant of Circumcision. And we find in the inspired record, within less than ten years of the destruction of Jerusalem and the dispersion of the nation, that the Christian converts were all zealous of the Law; and, under the example of the Apostles themselves, actually observed its precepts, and even undertook the voluntary acts permitted by it. (Acts, xxi. 20-26.) It is clear, therefore, that "the Gospel of the Circumcision" presumed the actual existence of the Jewish Dispensation, and did not disallow the observance of the Law of Moses by those who were circumcised, nor, consequently, the promises to Israel as a nation. But "the Gospel of the Uncircumcision," addressed to the Gentiles, was addressed to those who had no expectation, national or otherwise, of any earthly distinction or inheritance, and did utterly disallow and forbid to them that they should become proselytes, or seek spiritual benefits or blessings through the Jews. This Gospel, therefore, presumed the introduction of another and distinct dispensation, which, until the restoration of the Jews, should occupy the place of the former. In other words, the fact of the preaching of the Gospel to all nations, without distinction or priority of race, of itself proclaimed that the Jewish Dispensation under the old Covenant was passing away, and that the Gentile Dispensation had actually commenced. The hand of God, by the destruction of the Holy City and the dispersion of the nation, according to the words of the Prophets, actually terminated the former Dispensation; and His hand alone can bring to a close the present. The same inspired words, which foretold the desolations of Israel, have foretold also its restoration; but the precise manner in which He shall see fit to effect His purpose, is concealed. He will, no doubt, fulfil it, so as to maintain perfect consistency between His promises to Israel and the eternal and immutable principles of His Gospel.

* "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke, xxi. 24.)

the Jews shall be grafted in again, and received back to the favour of God, "and so all Israel shall be saved." And this salvation, coming to Israel, shall be no loss to the other nations of the world. For, at that time, when God shall remember His ancient covenant with Abraham, the Gentile Dispensation shall have been terminated; Israel shall again have become the hope of all the ends of the earth, and "the receiving of them" shall be to the world "life from the dead."*

While, however, St. Paul boasted of his office, and declared himself to be "not one whit behind the very chiefest Apostles;" nevertheless he also declared himself to be "as an *ἑκπρώμα*," "as one prematurely born." Whatever may be the precise meaning of this expression, which, under the inspiration of the Holy Ghost, St. Paul applied to himself, we conclude, not only from the parity of God's dealings and many other arguments which might be adduced, but especially from those to be derived from the book of the Apocalypse, that it is as much a part of the great scheme and purpose of God, that the apostleship to the Gentiles should be twelvefold, as that the apostleship to the Circum-

3 Cor. xi. 5;
xii. 11.

1 Cor. xv. 8.

* To this effect we read in the Prophets Isaiah and Micah, that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. And the Redeemer shall come to Zion, and unto them that turn from ungodliness in Jacob, saith the Lord." "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Yea, many people," saith the prophet Zechariah, "and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

Isa. ii. 1-4;
Mic. iv. 1-3.

Isa. lix. 18-20.

Isa. lx. 1-3.

Zech. viii.
22, 23.

Matt. xix. 28; cision should be twelvefold. It will conduce to our conviction of this truth, and to the correct symbolic interpretation of the twelve loaves of shew-bread, if we shortly advert to some passages in the Apocalypse.

Matt. xix. 28. Now we know from the Gospel that our Lord, in the days of His flesh, promised to the Twelve whom He had then called, that in the regeneration, when He should sit in the throne of His glory, they also should sit upon twelve thrones: but, on referring to the Apocalypse, we find in the vision of the Court of Heaven vouchsafed unto St. John, that the Apostle saw round about the throne of God, not *twelve* thrones, with *twelve* elders sitting thereupon, but *four-and-twenty* thrones, and upon them *four-and-twenty* elders sitting.

Rev. iv. 4. In a subsequent vision he beheld the seal of God affixed upon a certain number, before the approaching judgments were suffered to be poured out upon the earth. And, in figurative language borrowed from the former dispensation, he tells us that the persons thus sealed were one hundred forty and four thousand out of all the tribes of the Children of Israel; namely, twelve thousand out of each of twelve tribes. Lastly, in the description given of the heavenly Jerusalem, which is the symbolical representation of the Church in the glory of the resurrection, we find that the city hath *twelve* gates on which are written the names of the twelve tribes of the Children of Israel; and the wall of the city hath *twelve* foundations, in which were written the names of the *twelve* Apostles of the Lamb.

Rev. xxi. 10-14.

Of these three visions, the first represents under symbolic figures the true constitution of the heavenly things, that is, of the Church of Christ constituted in the Holy Ghost: and from this we find that besides the Twelve to whom the Lord, when He was upon earth, promised His grace, there is another Twelve associated with the former, and admitted to the like dignity. As to the second, whatever retrospective application it may have to the election taken out from among the Jews, and sealed unto the day of redemption, through the labours of the Apostles to the Circumcision, or to the fruits of the ministry of St. Paul and other Apostles from among the Gentiles, it unquestionably contains a prophetic and symbolical account of events at

that time future in the Gentile Dispensation. It is part of the prophetic history of the last times of the Gentiles. The third, the vision of the New Jerusalem, carries on the history of the Church, beyond the bounds of the present age, to that time when the whole election from both Jews and Gentiles, the quick and the dead, shall be united in Christ, and admitted to the glory of the kingdom of heaven at the resurrection of the just, or first resurrection. This symbolical account of the New Jerusalem it is contrary to Christian doctrine to interpret literally of the Children of Israel only; for that would exclude the Gentiles from perfect equality with Jews in the body of Christ,* an opinion, which St. Paul denounces as an accursed denial of that Gospel which had been committed unto Him, by revelation from Christ Himself. Nor can it be interpreted of the Gentiles only and their apostleship; for that would be to deny to the Apostles, called of the Lord and endowed by Him on Pentecost, the title of "Apostles of the Lamb." But we have here represented the precise antitype to the legal type of the Shew-bread now under consideration: the type of twelve loaves, two measures in each, expounded and explained, 1st, by the words of Moses that the bounds of the nations are determined by a numeration derived from the Children of Israel, proving the analogy between God's dealings with Israel and His dealings with the nations of the world: 2dly, by the vision of the thousands sealed of all the twelve tribes of the spiritual Israel; proving God's purpose to send forth in the last days an apostleship to the Gentiles, by whose ministry the complete number of that election shall be sealed unto the day of redemption: and, 3dly, by the vision of the four-and-twenty thrones surrounding the throne of the Great King; proving that in the purpose of God there are not twelve, but four-and-twenty assessors of the throne of Christ; and that, besides the twelvefold apostleship to the Circumcision, there is also a twelvefold apostleship to the Uncircumcision.

* It would also exclude St. Paul from being one of the Apostles of the Lamb; for he was assuredly not one of the Twelve Apostles to the Circumcision. There were twelve faithful Apostles to the Jews, and St. Paul was not one of those twelve.

This type of the twelve loaves of shew-bread, therefore, applied prophetically, points to the purpose of God, that the apostleship to the Gentiles shall be twelvefold as well as that to the Jews; or, in other words, that in the one apostolic office of the Church of Christ, the complete number or college of those fulfilling that ministry to the Gentiles especially shall be twelve, as for fulfilling that ministry to the Jews the number was also originally twelve. We also learn from the type, that God beholds in Christ His whole election, the Church, which is His body, gathered out from among both Jews and Gentiles; that the Church is one, under the administration of one apostleship with one Gospel committed to it; yet that the one Gospel has a twofold aspect and application, and the one apostleship a twofold mission, each committed unto twelve men. One of these missions, committed unto the twelve upon whom the Holy Ghost fell at Pentecost, hath already been fulfilled by them in the ministry of the Gospel unto the Circumcision. It was terminated by the destruction of Jerusalem and the dispersion of the whole nation, for until that time the Jewish converts continued zealous of the Law and waiting for the promise made unto their fathers. The other of these missions was committed unto St. Paul, and was in part fulfilled by him; but it cannot be fully accomplished until the whole number of the election from the Gentiles hath been brought in, and presented in one body as a chaste virgin to Christ, every man perfect in Christ; for this is the very office which Apostles are commissioned to fulfil. And the type further instructs us, that, as in the morning of this Dispensation, on the day of Pentecost, the Lord sent forth twelve Apostles whose special mission was to the Jews, but who also ministered the grace of God to those among the Gentiles who would receive it; so in the evening of this Dispensation (and the shadows of the evening are already thrown over the earth, and yet the work they have to do is unaccomplished), He will send forth an apostleship with special mission to the Gentiles (not, it may be, without some ministry of grace towards the Jews), and that apostleship also shall be seen to be twelvefold.

Moreover, we know that God hath determined unto

Acts xxi. 20,
&c.

2 Cor. xi. 2-5;
Coloss. i. 28.

all nations the fore-ordained seasons, and the established bounds of their habitation, and that these bounds have been ordained and established "according to the number of the children of Israel." Now this implies an analogy in the respective dealings of God towards each: from which analogy we are led to conclude that, as in the age to come the twelve Apostles to the Circumcision shall have their own duty to discharge, and their jurisdiction to exercise towards the twelve tribes of Israel, so the Gentile apostleship shall have their office also to fulfil; it may be, towards the nations of them which shall be saved.

In examining the liturgical signification of the Shew-bread, we must remember that God hath specially appointed in the Church material signs, symbols, or figures of Christ, "the Bread of Life;" namely, the Sacrament of His most holy Body and Blood consecrated in the Eucharist. We should further remember that the same Sacrament is also the sign and symbol of the Church herself, the mystical body of Christ; "for," saith the Apostle, "we, being many, 1 Cor. x. 17. are one bread, and one body; for we are all partakers of that one bread." And as we have already explained the table of shew-bread to be the type of the sacrament of the holy Eucharist, as it is the rational sacrifice and oblation offered by the Church; so, consistently with this explanation, the Shew-bread, liturgically, is the type of that perpetual memorial of the sacrifice of Christ, under the sacramental emblems, which it is the duty of the Church continually to propose and exhibit before the Lord, in all those holy services which are typified by the legal rites fulfilled in the Holy Place.

Such being the symbolical signification of the bread of proposition, or shew-bread, liturgically applied, it is not difficult to arrive at the meaning of the rites fulfilled in the renewing of it, on the seventh day.

Under the type of the High-priest setting in order the holy table, removing the former loaves, and bringing in the new loaves "taken from the Children of Israel," that they might be continually present before the Lord, we have pre-

figured to us the celebration of the holy Eucharist in every Church by the Angel on the Lord's day, regarded in the particular aspect or point of view which we proceed to explain. For under this type the sacrament of the Eucharist is not typified and prefigured, in respect of its being the occasion of offering our highest acts of worship and thanksgiving to Almighty God, nor in respect of its being the great and principal opportunity of making prayers and intercessions unto Him: but as the occasion upon which the Angel celebrates this rite, in order that the consecrated Sacrament may be solemnly presented before the Lord as the continual memorial, during the week, of Christ who is our life, and of the Church which is His body and accepted in Him: that so all our prayers and intercessions during the week may be sanctified through that sacrifice, of which the ordained emblems are thus present before Him. And therefore it follows that as the shew-bread, placed upon the holy Table on the Sabbath, was always there, until removed and replaced; so the emblems of the Sacrifice of the Lord, the Sacrament of His Body and Blood, should never be absent when we are engaged in those acts of worship and devotion prefigured by the several rites of the Holy Place.

The shew-bread, when removed, was to be consumed by the priests only, and in the Holy Place. By this rite is typified the Communion of the Church as a corporate body, under the administration and headship of the Angel. The communion which we have with all saints living and departed, of which, in the absence of sight, we become spiritually conscious through faith, is typified by the hidden manna, enclosed in the Ark, in the Most Holy Place. The communion of individual persons, for their own benefit and growth in grace, is typified in the consumption of the peace-offering by the offerer. Here is typified our communion as members of a visible body, in which the sacraments of Christ are ministered, and the pure word of the Gospel is preached. All three of these should be united in our thoughts and spiritual consciousness on every occasion on which we partake of this holy Sacrament.

The frankincense, when removed on the Sabbath, was

burned upon the altar of burnt-offering after the two additional Lambs had been laid thereon. The frankincense thus burned, is symbolic of the sweet savour which is communicated to all our offices and prayers, through means of that meritorious sacrifice of Christ of which the memorial should be continually presented by the Church. Liturgically, it is typical of prayers to be offered on the Lord's day, after the additional rites, which correspond to the additional burnt-offerings.

IV. 7.—THE INTERPRETATION OF THE RITES ON THE DAY OF ATONEMENT.

It only remains for us to explain the typical application of the rites appointed for the day of Atonement. In doing this, we shall take occasion to notice also the analogy in the connexion subsisting between the corresponding liturgical offices of the Church, to that which we have shewn to subsist between the rites on the day of Atonement and the daily services of the Tabernacle.

In describing the rites appointed for the day, we have seen that they consisted of three principal parts, namely, First, the carrying of the holy incense within the Veil, and offering it in the Most Holy Place before the Ark, on which rested the glory of the Lord; whereas, on all other occasions, it was offered in the Holy Place, upon the Golden Altar before the Veil. Secondly, the atonement and purification of the several parts of the Tabernacle, with the blood of the two sin-offerings peculiar to this day, which were slain. And thirdly, the expiation of the sins of the priests and of all the people.

The rites of the day of Atonement are referred to by St. Heb. ix. Paul, as prefigurative types of the great work of Salvation wrought by our Lord and Saviour Jesus Christ. And, as everything fulfilled in the Church by the Holy Ghost is the development and result of that blessed work of Christ, the most effectual method of ascertaining the symbolical meaning of those rites in corresponding liturgical offices of the Church, will be to trace out, first, the application of them to the work which the Lord fulfilled on our behalf.

See p. 237,
ante.

We have mentioned that on this day the High-priest performed every one of the prescribed priestly offices, from the Morning sacrifice to the close of the Evening rites; and that, after offering the Morning sacrifice and other accustomed rites, together with the additional burnt-offerings, in his garments of glory and beauty, he put on the holy garments, pure and white, and thus clothed proceeded to slay the sin-offerings.

Jo. xvii. 5.

Ps. xl. 8.

Phil. ii. 7.

*Ἐαυτὸν
ἐκένωσεν.*

Heb. ix. 24.

In like manner, Christ hath fulfilled by Himself alone the entire work of our redemption. Before He had taken our nature, when He abode in the bosom of the Father, arrayed in the brightness of that glory which He had with Him before the worlds, He offered Himself a willing sacrifice: "Burnt-offering and sin-offering hast Thou not required: then said I, Lo, I come; I delight to do Thy will, O God." In order to do this will, He divested Himself of the Divine Glory; and, appearing as the Victim for our sins, He "emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men:" and, as man, fulfilling all righteousness, He presented Himself as a spotless victim, to be the sin-offering and vicarious sacrifice for the sins of the whole world, "suffering without the gate." After He had risen, He ascended into the Most Holy Place not made with hands, that is to say, He entered into heaven itself to appear in the presence of God for us; and He entered "not without blood," nor yet with the blood of "goats and calves;" but "by His own blood, having obtained eternal redemption for us."

Acts i. 4.

The High-priest, after slaying the bullock and the goat, took the blood of the bullock, and the censer filled with coals from off the Brazen Altar, into the Most Holy Place: there He put the incense upon the coals, and proceeded to no other act until the smoke of the incense covered the Mercy-seat. In like manner, Christ, our High-priest, having entered into heaven, abode in the presence of God, and fulfilled His office of intercession for man: His disciples meanwhile waiting, until they should receive the promise of the Father, which they had heard of Him. And then He proceeded to sanctify the spirits, souls, and bodies,

of His people, sealing forgiveness unto them, and rendering His work effectual, by sending down on the day of Pentecost the Holy Ghost; Who ever from that time abides in the Church, doing the will of Christ therein, and applying the benefits of His passion to all its members, until His coming again in glory.

Lastly, the High-priest, towards the close of the day, having resumed his glorious garments, offered up the evening sacrifice, and fulfilled the evening rites. And thus, towards the evening of this Dispensation, that sacrifice of dedication, which the Lord yielded in His own person when He undertook the work of our salvation, shall be repeated in His Church, when He shall come forth in the glory of His Father, and shall present her unto Himself a glorious Church, that she may be perfectly united unto Him, and may enter in with Him into the presence of the Father.

Thus He perfects the work of our redemption,—in its meritorious foundation, by the precious sacrifice of Himself, first taking our nature, and then “becoming sin for us:”—Jo. xvi. 14. in its application to them that believe, by the effectual work of the Holy Ghost, the Spirit of Christ, who continually “receives of His, and shews them unto us:”—in its consummation, when He shall receive the Church to the inheritance of the kingdom, thenceforth to be the perfect ordinance for fulfilling the will of God through all eternity.

As Moses at the first sprinkled the people with the Exod. xxiv. 8. blood of the Covenant made with Israel, and afterwards “sprinkled with blood both the Tabernacle and all the vessels of the Ministry;” and so established all Israel to be the covenanted people of God: and as Aaron, by this Heb. ix. 21 ;
Exod. xxix. 36, compared
with Ex. xl. 9. annual work of expiation, renewed that Covenant, first inaugurated by Moses, and purified the patterns of things in the heavens: so the Lord, with His own blood, the blood of the New Covenant, purified the heavenly things themselves, and constituted the Church to be the covenanted people of God, and the living exemplar of the Wisdom and Glory of God. Under these figures of the “New Covenant,” and “the purifying of the heavenly things,” the

Church is represented to us as brought into existence by the outpouring of the Holy Ghost, and so constituted, that in its development it should be the very image of the heavenly things. For the true constitution of the Church is such, that although composed of men, corrupt and evil by nature (as are all the natural descendants of Adam), yet every one of her members, born again of water and of the Holy Ghost, is in his measure, and as he attains to perfection, ordained to be conformed to the image of Christ, unto whom every part of the Tabernacle bore witness : ordained also to be the example of all those heavenly qualities and all those Divine duties and occupations, of which the Tabernacle in its application to the nature of man was typical : and the whole body, composed of the several members, and growing up into the full measure of the stature of Christ, is ordained to be the perfect antitype, in the glory of the Holy Ghost, of all that the Tabernacle itself shadowed forth ; and its whole action, history, and course of liturgical service, to be the perfect antitype of all that was prefigured in shadow by the rites and ceremonies observed and celebrated in the Tabernacle.

Let us, therefore, shortly recapitulate those several parts of the figures of the heavenly things, which in the solemn ceremonial of this day were in succession sanctified and reconciled, and refer to those several corresponding images of the heavenly things which the Lord thus brought into existence, and exhibited in the Church.

We have seen, then, that the Most Holy Place is the figure of heaven itself, and of that heavenly communion which is vouchsafed to him that dwells in God and God in him ; and of that heavenly standing, in which, through the gift of Apostles sent forth immediately by God, and not through the agency of men, the Church was at first established and confirmed, and ought ever to abide. We have seen, that in the Most Holy Place were contained the types of all those spiritual ministrations and ordinances, by which it is God's purpose to maintain the Church in her spiritual standing, and of the grace ministered by them, and of the spiritual attainments which result from them.

We have seen that the Cherubim were prefigurative of the Ministry of true apostleship and of prophetic revelation; and that the Tables of Stone, the Pot of Manna, and the Rod which budded, severally included in the Ark, or laid up before it, were the types of the grace respectively brought to the Church through the true and spiritual reception of those principal ordinances, to which they are to be typically referred; namely, the holy Scriptures in the hands of Apostles, stewards of God's mysteries; the holy Eucharist, committed in its institution to the stewardship of Apostles; and the rite for imparting the gift of the Holy Ghost, restricted in its administration to Apostles through the laying on of their hands.

We have seen that the four Pillars of the Most Holy Place, with the Veil hung upon them, are the type of those four Offices exercised in the Universal Church, by means of which all the particular Churches and Congregations are to be bound together and united, and the several Angels of those Churches are to receive the commandments and revelations, the instructions and consolations, of the Lord, that they may impart them to their people: and that by the Veil, hung upon these Pillars, is symbolized that four-fold ministration, by means of which the Catholic Church on earth grows up as One Body unto the measure of the stature of Christ, and spiritual grace and perfection are derivatively imparted to every member.

We have seen that the Golden Altar before the Lord is the symbol of that Ministry of priesthood and mediation under the headship and presidency of the Angel, by which each particular Church subsists as an ecclesiastical body; and of the work of intercession and prayer which ought to be fulfilled in every Church: and that it also signifies, that, under each Angel, the priesthood should comprise within it those four Ministries which are essential to the perfect offering before Almighty God of the entire and complete Liturgy of the Church, and to the communication to the Children of God of that spiritual blessing and grace, which is essentially necessary in order to perfect them individually in all knowledge and truth.

And, lastly, we have seen that the Brazen Altar in the Court is the symbol of the Ministry for personal cleansing and absolution, and for guidance and direction in personal holiness and righteousness; the appropriate rites for these several objects being administered through the four classes of priests and of deacons respectively, either in their daily ministrations in the House of God, or in their pastoral ministrations among the flock.

And let us observe that the correct interpretation of the types afforded by the Tabernacle and its several parts, confirms us in one truth, which has been more directly conveyed to us from other parts of holy Scripture, and which it is important that we should bear in mind, when considering the spiritual meaning of the rites of the day of Atonement. The truth thus confirmed to us is this, that, as the different parts of the Tabernacle typify and prefigure the essential organization of the Church during this Dispensation, it follows that the ordinances bestowed upon her at the first were not intended for a time, nor for the purposes merely of the first propagation of the Gospel. If the Church is to be the complete antitype of the Tabernacle, she must possess all those members and ministries,—she must actively exercise all those functions and powers,—which the different parts of the Tabernacle bear testimony to and prefigure. And that “New Covenant,” sanctified by the most precious Blood of the Son of God, sealed and inaugurated by the out-pouring of the Holy Ghost, and established and confirmed upon the sure oath of Jehovah given unto Him that hath been made High-priest thereof, guarantees both the completeness and the permanence (so far as the will and purpose of God is concerned, and apart from the unfaithfulness of man) of the same organization, from the beginning until the close of the Dispensation. By means of this complete organization the Church on earth, abiding in faith, must gather out of the world the whole Election, and, making increase in herself, grow up unto perfection: but, while incomplete, she cannot but fail in the duty entrusted to her. By this same organization (and otherwise it is impossible), she must provide for the due celebration of all

Heb. vii. 21.

those rites and holy liturgies, which make up the perfect worship of God, and were prefigured and typified by the rites and religious ceremonies of the Law.

St. Paul, in the Epistle to the Hebrews, points to two distinct types, as prefiguring the work of the Lord in redeeming us by the sacrifice of Himself, and carrying on the work of our salvation by His presence before God in our behalf. The one, that of Moses, when he sprinkled the book of the Covenant and the people with the blood of calves and goats, saying, "This is the blood of the Testament (or Covenant) which God hath enjoined unto you." The other, that of the High-priest on the day of Expiation; in which last type two things are observable: First, He sanctified the access into the Holiest, thus providing for the acceptable performance of all the ordinary acts of worship, and so far it was, as it were, a continuation of the original Covenant; and, secondly, He made atonement and reconciliation for actual breaches of the Covenant, and so far it was a restoration and renewal of it; and it is obvious that both these types, and the three several objects comprised in them, were all in some sort fulfilled in the work of the Lord on our behalf. He not only sanctified all who should believe in Him, and inaugurated His Covenant with the Church as the spiritual Israel; He also provided for the continual preservation of His people in the grace of His Gospel, through their abiding faith and obedience. And, lastly, He laid the perpetual foundation, in the merits of His own sacrifice, for the remission of sins which should afterwards be committed, and for the future renewal of that Covenant, if it should be infringed or violated. And this last provision is not merely precautionary. The rites of this day (just as those instances of rebellion and sin referred to by St. Paul in his Epistle to the Heb. ix. 19; Exod. xxiv. 5-8. Corinthians) should always have served for admonition and warning to the Church: but now, viewing them in the light which history has thrown upon them, we see that they distinctly testify to a future dispensation of mercy and reconciliation, by which the sins of a broken Covenant should be absolved and put away. They testify, that when the people of God, as a visible body on earth, and as individuals, 1 Cor. x. 1-12.

should have fallen from their spiritual and heavenly standing, and from what should have been their abiding communion in the Lord ; when through disobedience and neglect they should have rejected His ordinances, and provoked Him to leave them in spiritual bondage and destitution ; yet, if from thence they should return unto the Lord, repent of their iniquities, and seek the restoration of His presence and of the fulness of His grace, there are the means provided for recovering them from their apostacy, for absolving them from their sins, for “restoring their judges as at the first, and their counsellors as at the beginning.”

In considering, therefore, the symbolical meaning of the rites of this great day, we may anticipate two distinct modes in which they would be liturgically applied, corresponding to the two great occasions and objects contemplated in the first appointment of the legal rites.

In so far as those rites were ordained ceremonially and typically, as means whereby Aaron might come with acceptance, and without fear of death, into the Holy Place within the Veil, before the Mercy-seat,—in so far also as they were ordained for the perpetual renewing of the Covenant which Moses sanctified at the first,—to this extent they are prefigurative of the work of the Lord, when He ascended up on high, in reconciling mankind unto Himself, and inaugurating His Covenant with the Church ; and to the like extent they typify and apply to the celebration of the holy Eucharist, as the basis of all Christian worship ; and especially they typify, and are applicable to, the celebration of that sacrament on the Lord's Day, as the basis of all the daily services of the week. Receiving their fulfilment in the one *historically*, they must be typical of the other *liturgically*. For the holy Eucharist is the continual commemoration of the Sacrifice of the Lord and of His work of intercession : and although none of the rites of the day of Atonement can be said to typify the act of communion in the sacrament of the Eucharist, yet it is not altogether without reference to this also ; inasmuch as those who partake thereof receive the seal and pledge of their interest in the benefits of Christ's Passion, that is to say, in the “remission of sins and eternal life.”

But in so far as the day of Expiation was a day for the afflicting of the soul,—a day for the atonement of sins by which the holy Covenant had been defiled and broken,—by the sin of Nadab and Abihu at the first, and subsequently by the oft-repeated sins and iniquities of the Children of Israel, both priests, and levites, and people,—thus far, and in this respect, we behold in the solemnities of this day a shadow of that further work, for which the Lord hath made provision in His all-embracing sacrifice, when He shall renew the Covenant which His baptized people, like Israel of old, have broken, and absolve them from their consequent guilt; and shall restore them to their first and heavenly estate, through the reviving of all the ordinances of His house, and the outpouring in large abundance of the grace and power of the Holy Ghost: and thus far also they are typical of those liturgical acts, by which this great work of absolution and reconciliation shall be formally testified and communicated, sealed and confirmed. With respect to the nature of these acts, it is evident (from the symbolic meaning of the types as we have already explained them) that they will be performed in the course of the celebration of the holy Eucharist, yet accompanied with circumstances distinguishing this particular celebration from all the ordinary eucharistic offices of the Church. This will be an Office for reconciliation and absolution of sins committed against the standing of the Church, and against God's Covenant with the Church, in the most sacred essentials of that standing and that Covenant. And as, in the point of view first referred to, the legal rites are prefigurative of Christ our High-priest entering into the presence of the Father, and, in fulfilment of the Eternal purpose, constituting the Church in the Holy Ghost, and thus are typical of the holy Eucharist as commemorative of this work, and as a continual means of grace for applying it to the conscience and spiritual condition of those who receive the Gospel; so, in this second point of view, they are prefigurative of the way in which the Lord shall accomplish the revival and re-establishment of His Church, and thus are typical of liturgical offices for furthering and effectuating the work of absolution and restoration, of

applying them to the conscience, and extending them to the spiritual condition, of those who shall repent and believe.

We shall consider first in what manner these types are now fulfilled in the ordinary celebration of the Eucharist, especially by the Angel, on the Lord's day. And then, in what manner they may apply to those offices of penitence and absolution which may hereafter be appointed.

1. First, then, as to their fulfilment in the ordinary celebration of the holy Eucharist on the Lord's day. We have already seen that this sacrament comprehends and embraces antitypically all the sacrifices under the Law, and among them the rites of the day of Expiation; forasmuch as it is the great memorial of the death of Christ as the propitiation for sin, and the most sacred occasion of intercession. Again, on the day of Atonement all the holy offices were fulfilled by the High-priest alone. In like manner we have already remarked, in our explanation of the rites observed in celebrating the holy Eucharist, that all the essential parts of that Office ought to be conducted only by one—that one in the “name of all should offer confession; one on behalf of all should approach and offer the prayer; and one only offer the gifts and sacrifices of the people.” In pursuance of this principle not only is the confession made by the celebrating priest only, in behalf of the congregation, but he alone approaches to the Altar and consecrates the holy Sacrament. By this consecration, and the subsequent oblation of the Sacrament, the memorial of the sacrifice of Christ is actually presented before God, and the Lord's death is shewn forth, until He come.

Again, the offering up of the incense in the Most Holy Place on the day of Expiation, after the slaying of the sin-offerings, is the invariable type of that highest act of Christian worship and intercession offered in the celebration of the Eucharist; when the priest, on behalf of the congregation, and on the Lord's day the Angel, on behalf of the Church over which he presides, offers unto God (while the gifts which he has just consecrated are yet present upon the Altar) honour and worship, intercession and prayers, thanksgiving and glory. And as the offering of the incense

in the Most Holy Place was the pledge of acceptance in all the daily acts of offering incense morning and evening in the Holy Place, so also the intercession of our Lord in the heavens is that which gives validity and power to every act of intercession and prayer in the Church: and so in the liturgical application of the rite, the intercession and prayer of the Angel, in the celebration of the Eucharist on the Lord's day, is the root of his daily acts of intercession, and of all the prayers which are offered in the morning and evening offices of the Church.

In like manner the subsequent acts of making reconciliation for the Most Holy Place, and for the Holy Place, and for the people, are the significant types that all the daily offices, which the Church is bound to observe throughout the week, are sanctified, and receive, as it were, their sanction and authority as liturgical acts, and we may even say derive their origin, from or through means of the solemn celebration of the Eucharist on the first or Lord's day; which thereby forms the centre and basis of all the prescribed offices within the week.

Thus far these rites, appointed for the safe access of Lev. xvi. 2. Aaron into the Most Holy Place, are applicable to the holy Eucharist, quite irrespective of any special work of expiation for sins committed against the Covenant of God. Their liturgical application to the Sacrament is of the same nature as their historical application to the work of Christ. He suffered for the sins which man, as the creature of God, had committed; not specifically for the sins which those redeemed by His blood, and brought into His mystical Body, should afterwards commit, although in His sacrifice He laid the meritorious foundation for the absolution even of these sins. (For, saith St. John, "My little children, these things 1 John II. 1, 2. write I unto you, that ye sin not. And if any man sin, He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.") The immediate object, however, of His sacrifice was "to make an end of sins, Dan. ix. 24. and to make reconciliation for iniquity, and to bring in everlasting righteousness." And so with every sacrament, ordinance, and office, of the Church. The object is to put away

John vi. 54.

the sins committed in time past, and to minister grace for perfecting holiness in the time to come. From the tomb of Christ light and life should have flowed forth, increasing in glory, growing unto perfection, freely and uninterruptedly. The regenerate should leave the font of baptism dead to sin, and henceforth walking in newness of life. And those who in the holy Eucharist "eat the flesh of the Son of Man, and drink His blood, not only receive remission of their sins, but have eternal life."

In the original institution of the holy Eucharist, therefore, and as ordinarily celebrated, although we seek from God the remission of our sins, yet we are not instructed to look specifically for the remission of the sins of a broken Covenant, nor of the iniquities of the people of God in polluting His holy things. In like manner we are led, in the ordinary celebration of this sacrament, to seek from God His continual favour and acceptance in all our other services, His sanctification of them, and His blessing upon us, through every means of grace: but we do not seek specifically the restoration of gifts and ministries which (having been either withdrawn, or marred and curtailed, through the unbelief and apostacy of those who should, by their means, have gone on unto perfection) have hitherto failed to accomplish the end for which they were originally bestowed.

2. We come, therefore, in the second place, to the consideration of the liturgical Offices which are to be the complete antitypes to the rites of the day of Atonement, as a day of penitence and absolution.

Office for
Good Friday.

There is but one day hitherto appointed for continual observance, as an annual day of sorrow and contrition for sin and of affliction of the soul; namely, Good Friday, the day commemorative of our Lord's Crucifixion. We devote this day to the contemplation of the death of our Lord as the great atonement and expiation for sin: and we bewail, as "in the presence of the Crucified One," the iniquities and transgressions which nailed Him to the tree, and pierced His side. But this day is not the perfect antitype of the day of Expiation. For although it well becomes us at this time to call to mind and bewail our sins committed against

the grace of baptism,—the sins by which we have crucified the Lord afresh and counted His blood an unholy thing, denying its efficacy to cleanse and save the soul,—and the sins by which we have quenched the Holy Ghost, polluted His Temple, and rejected the ordinances of God ; yet, notwithstanding, the observance of Good Friday was as little ordained specifically for the absolution of these sins, as the sacrament of the Eucharist. Both the one and the other were as appropriate for their respective objects in the first days of spiritual health and glory, before the work of God was marred, as in the latter days of darkness, and decay, and spiritual bondage. The object of our observance on Good Friday must be, humiliation in meditating upon that act which was the consummation of the sin of man as it was the perfection of the Saviour's love : it is not an observance wherein the main object is the confession and absolution of specific sins.

Indeed, upon correct principles of interpretation, the type does not lead us, as in the case of daily or weekly rites, to look for an annual day of humiliation because of sin. Such an observance is not inconsistent with any dispensation of God, which comes to man in his natural state, to man unregenerated, and not yet admitted spiritually to partake of the Divine nature, and of the resurrection life of Christ, nor yet perfected through the seal of the Gift of the Holy Ghost. But the true constitution of the Church, through the living ordinances of God present in the midst of her, is one which exhibits to our faith the standard of an entire conformity to the will of God. It is a condition with which wilful sin is utterly incongruous and inconsistent. “ Who-^{1 John III. 9.}soever is born of God doth not commit sin ; for His seed remaineth in him : and he cannot sin, because he is born of God.” And the New Covenant of God, being spiritual, cannot be broken except through wilful sin. The holiness of the Law, indeed, was literal, ceremonial, imputative : but the holiness of the Gospel is spiritual, and inwrought in them that are perfect, through the indwelling of God, and by the power of the Holy Ghost. Such is the state of grace into which the Church is admitted ; and, therefore, an

annual day, specifically for expiation and reconciliation, can be no *original* institution of the Church of Christ.

It is, therefore, evident, that the types in question are premonitory of a condition of apostasy and failure from grace; inasmuch as they are typical of a day of bitter sorrow and repentance for sin, and of the celebration thereon of liturgical offices of absolution for the past, and restoration and revival for the future. To this day of humiliation we have also been instructed to look in the light of the prophetic word spoken among us in these last times; and to this day the whole congregation of the Church *will* look, when God in His mercy shall bring them to the knowledge of their miserable estate, despoiled of their true glory, and to the conviction of the sins which have caused their spiritual poverty and degradation. We might here leave the subject; in perfect consistency with our object of investigating the ordinary liturgical rites of the Church; nor indeed is this the place for enlarging upon the sins committed by the baptized people of God: we shall add, however, a very few remarks which will enable us to complete our examination of these types.

Although the spiritual work referred to, will be fulfilled by Christ Himself, reviving life and unity in every part of His mystical Body by the Holy Ghost; yet the liturgical offices to be fulfilled in this future day of sorrow and penitence, like all other liturgical offices in the Church on earth, can only be fulfilled in the separate congregations of believers. In these separate congregations, the type leads us to conclude, that all the duties and ministries usually fulfilled by many, shall on this occasion be fulfilled by one,—in the particular Church by the Angel,—unassisted and alone. It is also evident, as we have already pointed out, that the solemn intercession, typified by the offering of the incense in the Most Holy Place, will be presented during the celebration, and after the consecration, of the holy Eucharist; and not as in the daily Morning and Evening offices. Subsequently to the Intercession will follow the other distinguishing characteristics of the day, namely, the absolution and reconciliation pronounced in respect of all

the holy ministries and ordinances which constitute the framework of the Church.

These acts of absolution and reconciliation in all their successive parts will sufficiently demonstrate what are the sins to be remitted, and what is the reconciliation to be effected. For the typical rites of the day instruct us, that these acts have reference, first of all, to the renewal and re-sanctifying of Communion between God and the Church, through the indwelling of the Holy Ghost. This includes the restitution of all those ordinances, by which alone the Catholic Church throughout the world can be continually sustained in Unity and Communion in the Holy Ghost, the several Churches of the Saints be knit and bound together, and all the members of the Body be brought into fellowship and communion with God, and the Gift of the Holy Ghost ministered and effectually conveyed to them. These acts have reference, secondly, to the restoration of the mediatorial office of the Angel, and of the fourfold Ministry in the priesthood; and to the reviving of all the ordinances which belong to the several particular Churches or Congregations under their respective Angels. And, lastly, they have reference to the expiation of the guilt of the whole congregation, priests, and people; to their sanctification from all their sins committed in the holy things of God; and to their entire re-establishment and confirmation in that grace wherein *Rom. v. 1.* they ought to stand.

If the Most Holy Place is to be antitypically reconciled, those sins must be confessed and absolved which have separated the Church from the Lord, and have led to the cessation of the ministries and ordinances, by which the Universal Church on earth was at first united and held together, and by which the Lord guided and directed His people. For many ages the baptized people of God have failed to abide in that intimate Communion promised by the Lord to His Apostles, and spoken of in so many passages *John xvii.* by St. Paul and St. John. They have been deprived of those immediate and Divine communications, which should *1 Cor. ii. 10-16; 3 Cor. iii. 7-8, 17, 18; Ephes. i. 17-23; ii. 22, &c.; 1 John, passim.* have been continually conveyed to the Church through the ministrations of Apostles and Prophets. And thus at the

Ps. lxxviii. 60;
Jer. vii. 12;
xxvi. 6.

present moment the type of their spiritual condition is *not* the Tabernacle standing in glory and beauty, with the presence of the Lord in the Most Holy Place, and the ordinances of service fulfilled according to His commandments: but rather, the Tabernacle as it was in Shiloh, the Tent which God had placed among men, forsaken by God, and in ruins; and His people content to have it so.

The ordinances of the Lord having thus been removed, His presence in the midst of them obscured and interrupted, and His continual guidance impeded, Christians have failed to realize the true spiritual blessings to be derived even from those ordinances which they have retained; which, indeed, many who profess the Name of Christ can scarcely be said to have retained, when some openly renounce, and others pervert and abuse them.

While the ordained stewards of the mysteries of God, the Ministers not of the letter but of the Spirit, were present in the Church, the holy Scriptures were fearlessly thrown open to all, and all were encouraged to peruse them: and, although there were always "unreasonable and wicked men," men "who had not faith," yet those who believed, received the doctrine of the Church from the Apostles, and read the holy Scriptures in the light of the truth they had been taught, and not for the purpose of forming their own articles of faith. But in the absence of that highest authority in doctrine, the Scriptures have been either ceremoniously withheld—hidden as in an inaccessible oracle—from the laity,—held up to their veneration, but denied to their use; or they have been abandoned to private judgment; and, under colour of an ultimate appeal to Scripture (an important principle if rightly understood and applied), each individual decides for himself what is truth, and what error, irreversibly and without appeal.

Again, referring to the hidden manna, the type of that spiritual communion of which the Lord's Supper is both the symbol and the effectual means, we must remember that, in instituting that sacrament, the Lord confided to the Apostles the express charge of consecrating and administering it, bidding them to repeat the mysterious act which they saw Him

do. And St. Paul, called to the Gentile Apostleship, received from the Lord immediately the rule of its celebration. ^{1 Cor. xi. 23.} But since the authority of Apostles ceased to be exercised in the Church, the preservative from error having been withdrawn, the holy Eucharist has been polluted by superstitious views, with which men have come to regard it; and by superstitious practices and additions, with which they have incumbered it. Or else the opposite error has been committed, and that august Sacrament has been degraded, and robbed of its true value and its glory, by the denial of the mysteries contained in it, and by the contemptuous thoughts entertained, and the idle and evil words spoken, concerning those mysteries, and delivered sometimes even from places of authority.

Finally, let us advert to the Almond Rod, the type of that spiritual condition which is the complete development of the work of regeneration, and in which we are made to partake in the fulness of the heavenly Gift, and in the powers of the world to come. The rite of imposition of hands, by which this endowment is to be conferred, was also committed to the sole administration of Apostles; who, by virtue of their immediate mission from the Lord Jesus Christ and from God the Father, are ordained to be perpetual channels of communication between Christ and His Church on earth, and the means of continually supplying sacerdotal grace to the priesthood, and the full measure of the gift of the Holy Ghost to all the members of the body. But the time arrived when that holy Ordinance was no longer administered by those, to whom its administration was originally entrusted, and by whom alone it can be administered in its full efficacy: and, since that period, those who still acknowledged the permanent necessity for the rite, have been induced to supply its place by the substitution of other acts and of other ministers, than those acts and those ministers which for that end were instituted and ordained by God: until at length others have been found who pour contempt upon the notion, that God should communicate His Holy Spirit unto man by the hands of his fellow-man.

The sins of which we are now speaking are not mere

outward and ordinary sins; they consist not merely in the polluting or despising of *visible* ordinances, in consequence of intellectual errors and misapprehensions of truth. The guilt which is to be atoned and absolved is that contracted by the pollution of the Most Holy Place; it is spiritual pollution, the pollution of the Church as the Mystical Body of Christ, the defilement of the Temple of the Holy Ghost, the pollution of the spirit of man, after the Holy Ghost hath vouchsafed to dwell therein as in His Temple,—of man, who, baptized and endowed with the Holy Ghost, was rendered capable, through grace, of a joy in God, of a communion with Him, of an exercise of holy affections and desires towards Him, of a sanctity in mind and thought, in word and action and habit, of a nearness of approach to God, and a consciousness of God's presence and nearness to himself, which surpass the power of utterance, and which none can know but by the Holy Ghost. This is the guilt, the absolution and purification from which are typified by the sprinkling of the blood upon the Ark.

1 Cor. ii. 11-16.

The first act, therefore, of sprinkling upon the Ark, assumes the confession and indicates the remission of *spiritual* wickedness, ecclesiastical and personal, in the commission of which the offending parties (whether we include the whole body of the baptized, or particular Churches corporately considered, or refer to the cases of individuals) fall from the grace wherein—confirmed and established through all the ordinances of the Church—they ought to have remained steadfast: the same act also indicates the restoration of spiritual grace, and abiding intercourse with God, through the revival of those ordinances in their complete number and integrity, and especially through the revival of Apostleship.

But there was a second sprinkling of blood in the Most Holy Place. This second sprinkling, before the Ark, and upon the Veil inwards, carries the acts of confession and absolution from that which is strictly spiritual, to the positive and overt sins committed in respect of the ministry and offices in the Universal Church, of apostles, and prophets, and evangelists, and pastors,—and to the actual condition of lapse and apostacy consequent upon the absence of the

Apostolic ministry through men sent forth immediately by God. Both St. Paul and St. John refer to those acts of insubordination and disobedience by which the office was rejected in their persons: and these were but symptoms, in the cases of individuals, of that general decay, and loss of first love, under the baneful influence of which the office disappeared from the Church. Ages have elapsed since the departure of the last of those by whose labours the Church was edified in the beginning; and since then, the bond having been withdrawn, each successive age has witnessed more extensive and permanent breaches of unity, the wide spread of false doctrine, the increase of spiritual darkness, the decay of righteousness and purity, and the failure of faith, and hope, and charity. This sinful estate has to be confessed, these evils are to be remedied, and those offices and ministrations to be restored.

Rom. xvi. 17.
1 Cor. iv. 18,
19.
2 Cor. xiii. 2.
Phil. i. 18, 16;
iii. 18, 19.
2 Thess. iii. 2.
2 Tim. i. 15;
iv. 10, 14, 16.
3 Jo. 9, 10.
Jude 4-19.
Rev. ii. 4, 5;
and generally
Rev. ii. and
iii.

We next come to the acts corresponding to the atonement and reconciliation made for the Holy Place: and the sins here referred to are those which have been committed in reference to the priestly and mediatorial ministrations of the Church, the office of Angel, and the mediatorial functions of the priests.

The office of Angel, sustained by the Apostleship, and sustaining the Churches over which those who fulfil this office preside, has long been forgotten. When St. John in the Vision of the Apocalypse was visited with the appearance of the Lord, he saw in His right hand seven stars; the Holy Ghost this signifying, that the Lord embraces, holds together, and strengthens for their duty, all the Angels of the Churches by means of the Apostles whom He sends forth. And from the seven following epistles addressed to the Churches in the persons of their Angels, we may gather the complete spiritual identification of the one with the other, and may observe how the Lord imputes both the merits and defects of each Church to its head. The Angel of each particular Church was ordained by God to be, as it were, the representative of the Universal Church to the people placed under his pastoral charge; and to appear among the Ministers of the Universal Church as the

Rev. i. 16, 20.

representative of his people. But in the absence of Apostles both these characters disappear. Each Angel becomes supreme and without control in his own diocese; except so far as expediency and common consent, or force, provide a remedy. The central authority ordained by God is gone, and its place has been supplied (as the history of the Church testifies) by worldly power, exercised, either by the civil ruler intruding his authority into the spiritual affairs of the Church, or by one bishop reducing his equals to subjection. A Council, in which all the bishops of the Church, consisting of many hundreds, should be entitled to sit, each of them with supreme authority in his own diocese, and who when not assembled were scattered over the world, separated from each other by oceans and continents,—such a Council, we say, could not by possibility exercise universal supremacy and control over the Church. Desperate as has been the remedy, the Church as a polity has been preserved instrumentally, either by the secular ruler exercising spiritual jurisdiction and enforcing spiritual obligations with the strong hand of power, or by one bishop arrogating to himself, as the successor of St. Peter, the functions of Apostleship, with supreme jurisdiction over the rest of his fellow-bishops, and enforcing his authority when necessary by worldly weapons. This is an apostleship widely different from that described and claimed by St. Paul, who vindicated his apostolical authority on the ground that he received it “neither of men, nor by man, but by Jesus Christ and God the Father.” The Bishop of Rome receives his ecclesiastical authority by ordination from the hands of those over whom he is afterwards to exercise it, and is enthroned by those who, if subject to the See of Rome, and if by the essential constitution of the Church subordinate to its bishop, could have no claim, and have received no commission, to place him in his seat.

Gal. I. 1.

As the true nature of the office of the Angel has been lost sight of, so has also the true nature of the intercession which he should offer, as the head and representative of the particular church over which he presides. It is very evident that when the highest ordinances of the Church are forgotten

and unknown, none of the liturgical offices will be offered in their right form, or possess their true spiritual efficacy and power: but while the other functions of priesthood and mediation, although weakened and curtailed, have still been fulfilled, this peculiar and distinguishing function of the Angel as the Representative of Christ has disappeared; and scarcely a trace of it is to be found in the liturgical offices of the Church, except in the wording of some of the ancient prayers still in use.

To these departures from the Covenant and ordinances of God, must be added the undue and superstitious elevation of the priesthood by some; and the despising, and even total rejection of it by others. The effect of the former of these errors, as of every other form of idolatry, is the subversion of the end for which priesthood was ordained; the soul is drawn away from God, and not led up to Him; His presence is obscured, and another object is substituted in His place. The latter error, under the profession of peculiar spirituality, is, in fact, a subtle device of Satan for making every man sufficient to himself, his own instructor, and his own saviour.

To these evils, lastly, must be added the failure of the fourfold ministry in the priesthood of the particular Church, whereby the individual members of the flock of God are deprived of the means ordained for their growth unto perfection; just as the whole Body has been hindered in its progress by the loss of the fourfold Ministry in the Universal Church.

The remainder of the blood was poured out upon the base of the Brazen Altar; signifying that, as the apostacy of the people of God from their spiritual standing and the rejection of His ordinances have not been without the concurrence of sins committed by the baptized people of God in the face of the world and known of all men,—sins of unrighteousness and unholiness of life,—so the absolution pronounced by God shall extend to these sins also. The Lord shall purge away all the iniquities of His people, in the day wherein He shall thus return unto them in His mercy; when He shall again confirm His holy Covenant and proceed to fulfil the purpose for which He originally made it, gathering

His Election, perfecting His saints, and establishing His kingdom.

And that day shall not be a day of penitence only, but a day of restoration also. Whom the Lord absolves, He renews with His heavenly grace. And as we have seen that the purifying of the heavenly things, in the application of the type to the first ages of the Church, implies the bringing into existence that glorious constitution and perfect organization in which the Church was then manifested; so, in its application to the last times, we conclude that in the abolition of sin the Covenant shall be renewed,—the Church shall again be lifted up to sit with Christ in heavenly places,—and, receiving in all the fulness of God's purpose the Divine communications and guidance, shall again shine forth, not before the eye of sense, but to the vision of faith, resplendent with that glory of the Holy Ghost which was at the first shed down upon her,—shall again appear in heaven, “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”

2 Cor. iii. 8.

Rev. xii. 1.

In the reconciliation of the Tabernacle two points remain to be noticed.

First, that in reconciling the Most Holy Place the blood of the bullock was first sprinkled, and afterwards that of the goat. As the High-priest offered up sacrifice, first for his own sins, and afterwards for the sins of the people, so the work of atonement and reconciliation will, practically, commence with the priests, and then the sanctification of the people also will proceed. The sin of Israel in the wilderness was not perfected, until Aaron had consented to make the calf, and the chosen heads of the children of Israel sent to spy out the land had proved false to their trust. So, again, the Lord was betrayed by an apostle: nor has heresy ever effected an actual schism in the Body of Christ, unless it found its cradle and nestling-place among the priests. And, in providing the remedy, the priesthood must first be renewed in spiritual health and vigour, and all the ordinances for that end must be revived, before the whole congregation can be restored to their full spiritual standing, and to the exercise of all those spiritual

Ex. xxxii.

Num. xiii. and
xiv.

gifts with which they were endowed by the descent of the Holy Ghost on the day of Pentecost.

The second point which we have to notice is, that the blood was first sprinkled in the Most Holy Place, then in the Holy Place, and lastly was poured out upon the base of the Brazen Altar in the Court. From these successive acts in the type, we may derive much instruction concerning the way of God in recovering man unto Himself. The spirit of man must first be sanctified, and his understanding rectified, before he will be able to present his body a living sacrifice either holy or acceptable—before his outward acts will be conformed to the will of God. Spiritual regeneration must precede the complete capacity to receive Divine illumination in the understanding (Divine, for we speak not of knowledge self-acquired), and the complete sanctification of the man.

The analogy holds good in God's dealings with the Church. The Lord gave apostles before the fourfold Ministry received its development,—before angels, or priests, or even deacons, as distinct from apostles, were either necessary or possible. And the like analogy has been manifested in the apostacy, and will be manifested in the restoration, of the Church on earth,—both morally and spiritually, and also organically. Invariable experience teaches us that intimate communion with God is interrupted or lost, and spiritual love grows cold, before we fail in our duties as members of the Church, or as men. And if those who have failed to do the first works are to be restored, the healing remedy must first be applied to the spirit. Repentance itself to be acceptable must be a spiritual movement: it does not consist merely of an intellectual apprehension of the evil of sin, still less of mere feelings of remorse for folly or misconduct. And, in order to our profitably receiving grace that we may think and act according to the good pleasure of God, communion with Him in the secret of our spirit must first be renewed. In like manner, in the decline of the Church, the Ministry of apostleship, through men sent forth from God, was lost, before churches fell into disorder, or the members of the Church individually departed from primitive holiness and joy; and we may expect that the restoration of the Church will proceed in a similar

course. Although apostles and all other ministers are, in the normal condition of the Church, partakers in the strength or weakness of the body; yet it is by the revival of the gift of apostleship, that the foundation will be laid for the revival of all the other ministries and ordinances by which the Church shall grow unto perfection.

There yet remains one other rite appointed for the day of Atonement, which we have already cursorily noticed, so far as respects its prophetical bearing upon the future; namely, the sending forth of the live goat into the wilderness. In seeking to apply this type to the liturgical acts of the Church, as in its historical application, we have nothing to assist us towards the interpretation, except what we are able to gather in considering the manner in which the same symbols, or any of them, are employed in other parts of the Law, or in other parts of holy Scripture.

In the first place, then, we must repeat, that this goat was not consumed by fire. It was not consumed in the manner prescribed for the sin-offering, the emblem of the vicarious sufferings and death of the Lord for us; nor in that prescribed for the burnt-offering, the emblem of the living sacrifice which Christ, as the Head of His Church, offers unto the Father, and which the Church also offers in and through Him. No symbolic action takes place testifying to the death of the Old Man in the regenerate through the cross of Christ, and to the gift of New Life through the resurrection of Christ—the goat is laden with the iniquities of the Children of Israel, and yet remains unaccepted by God, and unchanged as to its animal life and form. “Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness.” “And he that let go the goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.”

Lev. xvi. 21
and 26.

We have already suggested that, applied historically, this rite can only be understood to represent the rejection of those who refuse the means of grace, and the opportunity of repentance. And we are confirmed in this view by the perpetual contrast which we observe in holy Scripture between the promised land on the one hand, and the wilderness on the other; and by the frequent instances in which the wilderness is spoken of in Scripture, as the symbol of exclusion from the favour of God, or, at least, of a state of purgation and discipline.*

Applied liturgically, therefore, this rite points to the confession of sin as the acknowledgment of that deceitfulness of the heart and those departures from the right ways of the Lord, which deserve the infliction of His just judgments, alike upon those who repent and upon those who remain in impenitence and unbelief. The two goats in the typical services of the day together complete the symbolical representation of the professing people of God; all alike involved in the guilt of those sins which call for expiation; but some hearkening to the voice of warning and accepting deliverance through the means of propitiation ordained by God in Christ; while others cleave to their apostacy, and refuse the proffered mercy. The confession, then, by Aaron of the sins of the people over the goat which is to be sent away, is no symbol of the acceptance of those represented by this goat. But it is a type of an act of confession by the Church of the common sin of all; and it is most forcibly prefigurative of the deep penitence and humiliation of soul, with which the faithful shall unreservedly confess their full participation in the guilt of past iniquities. At the same time the manner of disposing of the goat,—its dismissal alive into the wilderness,—furnishes a type which excludes the idea of any liturgical forms of confession and absolution, so far as regards those symbolically represented by this sin-offering. We are led to conclude, that it typifies an act of discipline and judgment, a

* See Ezekiel, xx. particularly ver. 35, and Hos. ii. 3, 14: compare Isa. xxxiv. with xxxv. 1-6. Also see Deut. xxxii. 10; Psal. lxxiii.; Isa. xxxii. 15, 16; xli. 17-20; xliii. 19, 20; li. 3; Jer. xii. 9-13, &c.

1 Cor. v. 5. sentence of excommunication, and of delivery to Satan, which, like all acts of discipline in the Church before the final consummation, if it be for the destruction of the flesh, shall still be for the saving of the spirit in the day of the Lord.*

We have thus brought to a close our remarks upon the general symbolic meaning of the different parts of the Tabernacle and of the rites fulfilled therein, in their typical application to the Offices for Divine worship in the Church, or in their bearing upon them. A more minute interpretation would be inconsistent with our immediate object; and, where necessary for the elucidation of details, will be introduced with greater propriety, in our examination separately of the Offices for worship. We shall complete this part of our subject with a few observations serving to illustrate the true relation between the ceremonial rites of the Law and the devotional offices of the Church, and the right use of the types contained in the former in their application to their antitypes in the latter.

Let us then recollect that the things done in the Church (as already explained in these Readings) are not formed upon the model of the Law of Moses; that the worship of the Church is in no respect the continuation of the same mode of worship which is prescribed under the Law; nor does the Church accept or continue, on the authority of the revelation to Moses, the rites and ceremonial employed in the Tabernacle or Temple.

On the contrary, the rites and ceremonies enjoined upon the Children of Israel were prophetic and prefigurative types of the great mysteries perpetually celebrated and ministered in the Church. In the Church, the work of Redemption by God Incarnate is not merely typified, nor merely commemorated; but the fruits of it are applied to us. The Gift of the Holy Ghost, which the Lord abundantly sheds down upon those obedient to the faith, is not merely symbolized, but actually bestowed; and we are established, and anointed, and sealed, with that Holy

* See note, p. 359, *post*.

2 Cor. i. 21,
22; Eph. i.
13, 14.

Spirit of promise, which is the earnest of our inheritance. The High-priestly office, which the Lord fulfils on our behalf, is not merely typified, but exhibited, in the persons of those whom He ordains for that end; and by them His blessing is actually imparted to His people. Consequently, while the rites and religious ceremonies of the Law are calculated to reflect light upon those things which are ordained in the Church for the worship of God, they cannot be said to contain rules for our observance. They were given by God Himself as the patterns of things in the heavens; that is to say, of God's eternal purpose, order, and law, in the Mystical Body of Christ, the Church of the first-born; which purpose, order, and law, the rites and ceremonies of the Church are ordained by God to express and to carry out, in that form which is suitable to our present condition upon the earth. It is in this sense that we speak of the rites and sacrifices of the Law as types and figures of the appointed services of the Church, and refer to them as indicating and throwing light upon the proper form of Christian worship.

Bearing this in mind, we shall perceive the nature of the analogy between the Levitical sacrifices and rites, and the ordained forms of Christian worship. The former were ordained to typify and prefigure the work of Christ in all its details and variety of application: the latter are ordained to carry out the same work in the Church, the Body of Christ, as it is constituted here upon earth. The former were enjoined upon a people, who, in the absence of more distinct revelation, were only able to look forward in hope to some future salvation, prophetically signified by the rites in which they were engaged, but who were entirely ignorant of those future historical events or details which were to effect that salvation. The latter are enjoined upon a people, who have been quickened from the death of sin, and have been made partakers of salvation, and of eternal life, through the Resurrection of Christ. The Apostle St. Peter, writing to the Church, saith, "The prophets prophesied of the grace ^{1 Pet. i. 10-12.} that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them

did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven." And this is

Heb. x. 1, 2. equally true of the Law. The Tabernacle "was a figure for the time then present." "For the Law having a shadow of good things to come, and not the very image of the things" (as the Church hath), "can never with those sacrifices, which they offer (*προσφέρουσι*,—*offerunt*, Vulg.—in the present tense) year by year, make the comers thereunto perfect. For then would they not have ceased to be offered?" But it was the very intention of the Ordinances of the Law, that they should typify and represent things then future and absent, but which were afterwards to take place or be brought into existence; namely, the meritorious sacrifice and effectual work of Christ, and the operations of the Holy Ghost in His Body the Church. On the other hand, the rites and offices of the Church are ordained not merely to commemorate that sacrifice and work, nor to typify and represent those spiritual operations; but also to be the symbols and outward means by which the operations of the Holy Ghost should be wrought in us,—whether in enabling us to offer unto God His true and spiritual worship, or in ministering to us the grace and power of the Spirit, and conforming us to the image of Christ. The Law was a school-master to bring men unto Christ, and to prepare and educate them for doing those things, which now they are called upon to observe.

Gal. iii. 24.

Such being the respective intentions of the ordinances of the Law and the ordinances of the Christian Church, the analogy between them will be found to be perfect, and yet there will be found to be a total distinctness in their respective outward form and character. The more fully the nature of each is understood, the more perfect will the analogy between them be found, and the more complete the distinction in outward form and character.

The ordinances for worship under the Law were types

of spiritual and heavenly things : but they consisted not in things themselves spiritual and heavenly ; they consisted in things within the apprehension of sense, and in the ordained use of material objects. The essential character of the ordinances for worship under the Gospel, stands in the use of reasonable words as well as of material things ; and not barely of words and material things, but of words and things ordained by God to be the media for the ministry of the Spirit of God. The distinction between the two bodies to whom these respective ordinances were delivered is this,—that Israel was an elect nation, chosen out and distinguished from the other nations of the earth, unto whom God delivered an external Law and ordinances for their exclusive obedience : whereas the Church is a spiritual body, consisting of many individuals, chosen out from among the rest of mankind without distinction of nation, united unto Christ by holy Baptism, and partaking of His spiritual life and nature. In them Christ acts by the Holy Ghost, who dwells in them and fulfils in them the will of God, as well in all real acts of spiritual worship, as in all the other acts of life which they faithfully fulfil in Christ. The union of the Church with Christ risen from the dead, and the presence of the Holy Ghost in the Church, are the two positive and presently existing facts which entirely alter the nature of the two Covenants.

Hence several consequences result. First, that the use of certain material things directed by the Law has become incongruous and inconsistent with the New Covenant, and so has ceased. For instance, animal sacrifices are no longer offered. And wherefore ? Not merely because they are less fitted to be types or significant emblems after the death of Christ, than before He offered Himself upon the cross. Such unfitness it would be difficult to prove. The Apostles and first disciples were zealous of the Law ; and St. Paul, the Apostle of the Gentiles, to whom was committed the Gospel of the Uncircumcision, was at charges to fulfil certain legal observances, which included the offering of bloody sacrifices. And he expressly declares in the Epistle to the Hebrews that “ there are priests that offer sacrifices according to the

Acts xxi.
21-26.

Heb. viii. 4.

Law." Nevertheless, the slaughter of animals in the way of sacrifice never formed part of Christian worship : and when we reflect upon the distinctions already pointed out between the Legal and the Gospel Dispensations, it is no matter of surprise that such sacrifices should have ceased ; for we can readily perceive the incongruity of symbols such as these, when Christ is verily present, risen from the dead, and ministering the grace of the Holy Ghost through the ordinances which He appoints.

Secondly, those material things which are authorized in Christian worship, are used, not as the primary instruments of worship (which was the case under the Law), but subordinately to the spiritual things they symbolize ; which spiritual things are the real instruments and actual materials of Christian worship under all its outward forms, however closely the outward forms may be connected with the spiritual. To take the highest instance, viz. the outward elements in the holy Eucharist. The great ultimate instrument of worship which we employ in this rite is not the bread and wine, but the Sacrament of the Body and Blood of Christ. If it were the bread and wine, our sacrifice would be legal in its character, and inferior in its value. Those visible material things are but subordinate symbols of the spiritual mysteries of the Body and Blood of Christ, present under those figures. So also the water used in the sacrament of Baptism is not the great ultimate instrument to which we look. "Not the putting away of the filth of the flesh,"—but the operation of the Holy Ghost, the Spirit of Christ risen from the dead,—this it is which regenerates in Baptism. And so with every other outward act, and word, and material thing : however they may differ from each other in degree and value, and however inseparably they are united in the sacramental act, the highest are but outward symbols of that mighty grace and energy of the Holy Ghost, the Spirit of Christ, who is the alone Author and Fulfiller of our worship, and the very substance of all we do and say acceptably towards God.

And, thirdly, it results from the union of Christ with the Church, as well as from the indwelling of the Holy Ghost,

1 Pet. iii. 21 ;
Tit. iii. 5.

that all our worship and service is reasonable; and that the reasonable man, regenerated by the Spirit of God, and renewed in the image of Christ, is the great instrument and means of worship in the Church. The true antitypes, therefore, of the material things under the Law are not material things, which, when employed, are used subordinately; but, the mysterious operations of the Holy Ghost, expressed in reasonable words and reasonable actions; so that they who are the subjects of these operations are not only spiritually conscious of them, but "their understandings also" become ^{1 Cor. xiv. 14.} "fruitful," and their reasonable faculties and their bodily members are employed in all the holy exercises of true and spiritual worship.

Lastly, seeing that the rites and offices of the Christian Church are ordinances of the Lord, employed by Him for effecting His marvellous and mysterious operations through the Holy Ghost, we do not believe that those rites and ordinances, in their specific formal details, can be ascertained through the ingenuity of men seeking to interpret the mysteries contained in the Law of Moses. It is very possible that men of quick and penetrating genius, men of a prophetic cast of mind, may, by study and conjecture, have made some distant approach to the spiritual truths designated in legal types; and some of a more spiritual cast of mind, not without the help of the Divine presence and inspiration, may have been led still nearer to truth, and, unconsciously to themselves, laying up materials for those who should afterwards seek the will of God more "after the due order." ^{1 Chron. xv. 12.} Beyond all doubt, believers since the coming of our Lord are better able than the saints who lived under the Law, to ascertain the prophetic meaning of the legal ceremonies as applicable to historical events which have since occurred, and to apprehend what was intended to be conveyed by those rites, and the proper feelings and emotions which they were calculated to excite. But to determine from those rites the proper ordinances of worship under the Gospel,—this we believe to be presumptuous to attempt, and impossible to accomplish.

Almighty God, who shewed to Moses in the Mount the

pattern from which he was to make everything pertaining to His worship; and by Moses as the ruler and prophet ordained by Him, delivered unto Israel the appointed observances, hath in these last days spoken unto us by His Son. And He reveals to His Church by the Holy Ghost sent down from Heaven, through Apostles and Prophets, His ordinances given for that end, the right order of His House and the due method of His worship. That right order and that method have never been authoritatively brought into the Church, except through these His ordinances. All the religious rites practised in the Church through the whole period of her existence upon earth have been derived from the Lord, and the Apostles and Prophets in the beginning: or if there be any observances otherwise derived (however good and profitable they may be in themselves, and however worthy of observance in their proper place), we have no sufficient testimony nor ground of assurance that such offices are properly Divine. And if the worship of the Church on earth is to be brought to such perfection, that every ray of the Divine light and glory, which fills the Jerusalem above, shall be reflected in her Offices, it must be through the same appointed means by which this great work was commenced in the beginning of her existence.

And here we conclude our work of tracing out the spiritual meaning and the true typical interpretation of the Tabernacle and the rites therein performed, in the light of the prophetic words spoken in the midst of the Church, so far as these types refer directly to the Liturgical Offices of the Church, or in their prophetic signification have any bearing upon those Offices. At every step, however, that we have taken, how complete and distinct has been the testimony to the Gospel of Salvation, and to God's eternal purpose in the Church! The Atonement of Christ,—the application of the merits of His sacrifice, and the benefits of His Passion to those who repent and believe,—the spiritual nature and efficacy of the sacraments,—the dignity, and mysterious nature surpassing understanding, of the holy Eucharist in particular,—have been reflected and represented to us from

every part of those rites which have come under our review. The truth that the office of Apostle, and that the fourfold Ministry by which the Saints are to be perfected, are essential parts of the Divine organization of the Church, and as such are ensured to her by the Covenant of God,—the causes through the operation of which those Ordinances have been obscured and virtually rejected,—and the means for their restoration and recovery,—these all we have found illustrated and confirmed to us. The true order of the services of God's house has been presented to us, and we have traced the outlines of every means of grace, and strength, and advancement in sanctification; and of every ordinance for administering healing virtue to the wounded spirit, and consolation in trial and sorrow. We have found foreshadowed all those events, which then were future, but now have come to pass, on which our faith reposes; and all those events yet future, which we have been led to anticipate for our warning, or to look forward to in hope and joyful expectation. Verily, the things which were written in the Law of Moses, were written concerning Christ, and concerning the Church in which He is revealed to them that love Him and wait for His appearing. And those to whom He is revealed, can in spirit and with the understanding take up those inspired words, which David, although filled with the fervour of the Holy Ghost, spake in imperfect knowledge: "The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in keeping of them there is great reward." Ps. xix. 7-11.

ADDITIONAL NOTE UPON THE TYPES OF THE LAW.

On the Hebrew word "Azazel."—(LEV. xvi. 8, &c.)

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THE explanation given as to the typical meaning of the live goat, sent forth into the wilderness, would receive further illustration, if we could unequivocally adopt as demonstrated the opinion of many learned men, that the word "Azazel," rendered in the authorized English version "scape-goat," is the name of Satan, or one of the evil angels who fell away with him.

In support of the English rendering "scape-goat" we have the authority of the Latin Vulgate, "*caper emissarius*." The Greek Septuagint, also, in the latter part of the chapter, favours the same interpretation: for although in the eighth and tenth verses of the chapter (Lev. xvi.) it is rendered by the word *ἀποσπομαίως*, which is active, and signifies "one who sends away or separates" ("*transmissor*," as it is translated in the Latin edition of Origen), not, "one that is sent away;" yet in the twenty-sixth verse it is translated *ἡ χίμαρος ἡ διασπαλμίνος*, "the goat that was sent away." To translate the Hebrew word "Azazel," however, by the words *ἡ χίμαρος ἡ διασπαλμίνος*,—"caper emissarius,"—"scape-goat"—is equally inconsistent with the Hebrew and with the construction of the sentence. It is inconsistent with the Hebrew: for the word *Az*, *tz*, signifies a she-goat; and although sometimes employed generically, to express the flock of goats in general, yet it is never used to distinguish the male: on the contrary, it is used to designate the female, in contradistinction to the male. (Gen. xxx. 35; xxxii. 15. Num. xv. 27.)

In the Vulgate translation it is invariably rendered by the feminine noun *capra*, a she-goat.

It is also inconsistent with the proper construction of the passages in which the word is introduced. The word "Azazel" cannot be applied so as to denote the goat in all the places where it is used. In the eighth verse it is said, Aaron shall give lots upon the two goats; one lot for the Lord (יהוה, Le-Jehovah), and one lot for Azazel (אזאזל, Le-Azazel). If the former name ("Le-Jehovah") cannot denote the one goat, then the latter name ("Le-Azazel") cannot denote the other goat. If one of these lots designates, not the goat, but the Being to whom the goat is thus allotted, it is clear that the other of these lots must also designate, not the goat upon which it is given, but the being or object to whom this remaining goat is allotted. This is rendered more evident by the succeeding passages. Thus in the ninth and tenth verses we read, "And Aaron shall bring the goat, which (Heb.) the lot for Jehovah ('Le-Jehovah') fell upon him (Heb.), and shall offer him a sin-offering. But the goat, which the lot for Azazel ('Le-Azazel') fell

upon him, shall be presented alive before the face of Jehovah, to make atonement upon him, to dismiss him for (or unto) Azazel ('Le-Azazel') into the wilderness." And in the twenty-first and twenty-second verses, "And Aaron shall lay both his hands upon the head of the live goat, and confess upon him all the iniquities of the children of Israel, and all their transgressions in all their sins, and put them upon the head of the goat, and shall dismiss [him] by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land of separations, and shall dismiss the goat in the wilderness." And lastly (ver. 26), "And he that dismissed the goat for (or unto) Azazel ('Le-Azazel') shall wash his clothes," &c. The slightest examination of these passages will shew that, whatever is meant by the word "Azazel," it cannot be intended as a designation of the goat. The prefix *le* is not a conjunction, but a preposition, governing the noun to which it is attached; and to suppose that this noun can be the name or designation of the goat, would have the effect of making the goat to be allotted to itself, and to be dismissed, let go, or sent forth, unto itself.

It seems, therefore, very clear that the word "Azazel" is a name descriptive of that unto whom, or unto which, falls the second lot, coming forth upon the second goat, and unto whom or which this goat is sent forth. It is, however, more easy to see the inconsistencies and difficulties in the English and Vulgate versions, than it is to decide how the word ought to be translated, and what is really meant by it. This question has been dealt with in various ways, by those who have rejected the notion of applying the name to the goat itself. Of these we will mention the following:—

1. First, the more ancient and weighty among the Rabbinical and Eastern authorities, as, for instance, the Targums of Jonathan and Onkelos, and the Samaritan version, give merely the name "Azazel," without attempting to give any paraphrase or interpretation; that is to say, they give the Hebrew without addition or explanation.

2. Secondly, the more modern Hebrew authorities almost unanimously apply the name to some mountain, to which it is alleged that the live goat was carried, and there dismissed; many of them adopting the Rabbinical tradition, that the goat was taken to a precipitous rock in the desert, and there put to death by being thrown from the top of it. By these the name "Azazel" is supposed to be derived from "Azar," hard or rugged, and "El," God: a rugged mountain of God, meaning, by a very usual Hebrew figure, a lofty and rugged mountain.

Against this opinion the following objections may be urged. First, that it is contrary to the ordinary use of Scripture to give the name of a mountain without prefixing or adding, either in the same place or elsewhere, the denominative word "mountain," "hill," "rock," &c. Secondly, that no mountain of that name has ever been pointed out, although the desert is said to be within four English miles of the city, and the hill itself only twelve miles (*Mishna. De Die Expiat. cap. v. 2, 8*), and must have been, according to this supposition, of such a size and shape as to be easily identified. And, besides, the same tradition assigns to this mountain the name "Tsuk," and not "Azazel." Thirdly, that the tradition on which this opinion is founded, and according to which the goat was cast down and killed, is inconsistent with the distinction drawn in the sixteenth chapter of *Leviticus* between the two goats—the one to be slain, and the other, the live goat (ver. 21), to be dismissed in the wilderness. And, moreover, the intentional destruction of this goat in the wilderness would be contrary to the express injunc-

tions of the Law, that the blood of every sacrifice that was slain should be sprinkled, and the fat burned, upon the Altar of the Lord at the door of the Tabernacle (Lev. xvii. 6). And, lastly, it is urged that the compound word which would be derived from the two words "Azaz" and "El," would, according to the genius of the Hebrew language, be "Azazel" (or, perhaps, "Azazel"), and not "Azazel."

A similar idea to the last mentioned is suggested by Bochart, who would apply the word to the desert place to which the goat was sent, and who derives it from the Arabic word "Azil," signifying "to separate," or "go away," and contends that, according to the rules of that language, the verbal noun would be "Azil," or, with a slight alteration of one letter, "Azazel." Consequently, that Moses has here assumed an Arabic noun, signifying "separations," in order to describe the desert character of the place to which the goat was carried for the purpose of being let loose. In answer to this suggestion, it is alleged that the adoption of Arabic nouns is not usual in the Pentateuch, and that this interpretation of the word is inconsistent with its use in this chapter: as, for instance, in the tenth verse, when it is said that the goat should be presented alive before the Lord—to dismiss him unto "Azazel," into the wilderness; whereas the wilderness itself is described in the twenty-second verse as "a land of separations," and the word used is "*gezerah*," and not the Arabic word supposed.

3. Having considered the objections to the several other interpretations which we have noticed, we have lastly to refer to the opinion advanced, that the word in question is an appellative of Satan, or of some other of the evil angels. And in support of this opinion the following arguments may be alleged.

First, the construction of the eighth verse not only excludes the idea that the name belongs to the goat, but also (it is urged) seems to require that it should designate a person, the words "for Azazel" standing in exact antithesis to the words "for Jehovah;" and therefore, if the one be a person, it raises a fair presumption that the other is a person.

Again, the most obvious derivation of the word "Azazel" concurs with this explanation and application of it. For the root "Az" signifies "strength," and the root "Azal" the "act of departing" or "falling away;" indeed, the word "apostate" would not be an incorrect rendering of "Azal." And to whom can the description "mighty apostate" be so applicable as to Satan? To this it might be added, that the non-interpretation, or paraphrase, of the word by Onkelos and Jonathan, is a further proof that they understood it to refer to a person—to one known by that name. The same idea receives confirmation also from the use of the word *ἀποστάτης* in the Septuagint: for this word was ordinarily applied to a class of false deities known among the Greeks, and worshipped by them under that name. (Potter's "Antiq. of Greece," vol. i. 426.)

It is further argued that the desert has always been supposed to be the peculiar abode of the Evil Spirit; and that this notion has not only been at all times prevalent among the Jews and Orientals, and indeed among all nations, but seems to have some support from Scripture; as for instance, in Isa. xiii. 21, 22; xxxiv. 14; and Jer. iv. 39; in which passages it is generally understood that the evil creatures which are to occupy the lands made desolate by the judgment of God, denote wicked spirits, which indeed is expressly stated in Rev. xviii. 2, where the same images are introduced. So also, when our Lord was to be tempted by the Devil, He was driven by the Spirit into the wilderness. The

following passages may also be adduced, namely, Matt. xii. 43; Mark, v. 5; and Luke, viii. 29.

Lastly, it is alleged that the name "Azazel" has been frequently, and in the most ancient periods, applied to Satan, or to some principal evil angel; as, for instance, in the apocryphal book of Enoch, from whence, according to Mercerus, this identical name, as the name of an evil angel, passed to the Cabbalists. On referring to Archbishop Lawrence's translation of the Ethiopic MS. of the Book of Enoch in the Bodleian Library (chap. viii. ix. x. &c.), it will be found that one of the principal apostate angels, and the one who is described as the great author and teacher of wickedness to the Antediluvians, is in that apocryphal book named "Azazel." And this angel is for his wickedness condemned (chap. viii.) to be cast into darkness in *the desert*. In Georgius Syncellus (Hist. xi. and xii. in "Hist. Byzantin." tom. vi.) the same account is given as extracted from the Book of Enoch, but the name of the evil angel is there written "Azazel" and "Azael." Then, again, the authority of Origen is alleged, who says (contra Cels. vi.), "that the destroying angel" ("*exterminator angelus*," evidently referring to "the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue Apollyon," Rev. ix. 11) "is none other than he who in Leviticus is named Apompompæus" (so the name is written in the Greek LXX. —see p. 359, *ante*), "that is, 'sender away,' of whom thus saith the Scripture, 'One lot for the Lord, and one lot for Apompompæus.'" (See also Origen, "De Principiis," lib. iii. cap. ii. s. 1.) Irenæus also, in a passage quoted by Epiphanius (Hæres. xiv. sive xxxiv. contra Marc. s. 11), refers to the evil spirit under the name of "Azazel." To this may be added the opinion of Reland ("De Relig. Mohammed." 189), who refers to the chapter in the Alcoran, where the angel Eblis is said to have fallen from grace because he refused to do homage to Adam; and he adduces various Mahomedan authorities to shew that the former name of Eblis was "Azazel," the "strength of God;" the change of which to "Azazel," the "mighty separated one," is in accordance with similar changes of name described in Holy Scripture. We may also add the statement of Millius ("Dissertat. de Mohammedismo ante Moham. in Ugolini," tom. xxiii. 1128), who says that Sammael, the principal evil spirit, was by the Jews called "Azazel," for which he refers to the Gemarah (Tzebodah-zerah). Meyer also ("De Tempor. Sacris." pars ii. c. xv. 15, 16), after mentioning the opinions of Pellicanus, Van de Waeyer, and others, that by "Azazel" was to be understood the Jewish people, after their rejection of Christ, gives the preference to the opinion of those who understand it to be the name of the devil; not as though the goat were offered in sacrifice to the devil, but was exposed, by the will of God, to his vexations: it being (he adds) like "Sammael," the name of the demon, according to some writers.

For other arguments in favour of this opinion, and for those on the contrary side, the reader may refer to Spencer, "De Leg. Hebr." dissert. viii.; Bochart, "Hierozoic." part i.; and to Jennings' "Jewish Antiquities," "On the Day of Atonement," and the other authorities named in the last-mentioned work.

We have thus given the principal opinions in reference to the interpretation of this word, and adverted to the arguments adduced in their favour. We have already intimated our reasons for concluding, that the word cannot be intended to denote the live goat which was sent into the wilderness. Whatever be its true signification, whether it denote the place to which it was sent, as is the general

opinion of the learned Jews ; or the object for which it was sent, as is the opinion advanced by Bochart ; or, lastly, whether it be intended to designate the evil spirit ; it seems pretty certain that, when Moses employed the term, those to whom it was addressed must have understood what was meant by the word " Azazel : " and as the Rabbinical paraphrasts use it without explanation, it was probably also understood in their times ; and this brings us down to at least the beginning of the Christian era. But the manner of using this term, in itself raises a presumption that it designated a person, and neither a place nor the object for which the goat was sent into the desert. In the former case the word " mountain " would at least have been introduced ; and, in either case, a paraphrase would have thrown light upon the matter. The last mode of interpreting the word, therefore, is the more probable on all accounts ; but we cannot go so far as to say that it is demonstrated, or beyond doubt. The interpretation, however, which we have given of the type, is calculated to remove the principal objections to the adoption of this meaning of the word, and would explain in what symbolical sense the live goat " bearing upon him the iniquities of the children of Israel into a land of separations, " (Lev. xvi. 22), was let go in the wilderness unto " Azazel. "

READINGS

UPON THE

Liturgy

AND

OTHER DIVINE OFFICES

OF

The Church.



PART III.—ON THE DAILY OFFICES CONNECTED WITH THE EUCHARIST.

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1851.

THE OFFICE

OF

MORNING AND EVENING PRAYER.

P. 21-23,
mis.

DIRECTIONS TO THE BINDER.

If the three parts are bound together, the "Errata" and "Contents" should be bound up next to the title-page. If the parts are bound separately, the "Errata" and "Contents" should be bound up at the end of the Third Part.

P. 25.

the daily services of obligation during the week are connected with the celebration of that Sacrament by the Angel on the Lord's day. We have further endeavoured to explain the reason why the sacrament of the Eucharist is properly the foundation of the whole ritual of worship; namely, that therein are commemorated and represented the offices and work of the Lord for our salvation in all its completeness,—His death, His resurrection and ascension, His work of grace in sending down the Holy Ghost,—His Sacrifice considered as the atonement for sin, as the ground of our acceptance, and as the means of our approach to God and of our service of Him,—His work of intercession on our behalf, and His admission of us as members of His Body to the fellowship of the gift of God and of eternal life. We have further pointed out that, although all the rites and sacrifices under the Law point to the death and sacrifice of

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our Lord, each of them, nevertheless, represents and prefigures that sacrifice only in some peculiar and partial point of view : all of them together do no more than represent the entire work of redemption, grace, and salvation ; which work, in its completeness, is commemorated in the holy sacrament of the Eucharist. From whence we concluded that we must not look to any one of the rites or services ordained under the Law, nor, indeed, to all of them together, as the type prefigurative of the essential form and order for celebrating this Sacrament, but only to its institution by the Lord : and that it was reasonable to expect that the sacrifices and ordinances of the Law would find their antitypical correlatives in the other ordinances of worship, which are all, as religious rites and services, derived from the sacrament of the Eucharist.

In other words, the sacrifices and ordinances of the Law are typical of the Sacrifice and Work of Christ, each in some one or more of its parts, to the exclusion of others, or in some one or more of its aspects, and not in its totality : that sacrifice and work are represented and commemorated as a whole in the holy Eucharist ; and are again represented or referred to, in their several parts, in the other offices and ordinances of the Church. From which we conclude, that those other offices and ordinances are connected with and derived from the holy Eucharist as their root ; and deduce the very great probability that those offices will be found to have an analogy, and will correspond, antitypically, to the sacrifices and ordinances of the Law. Among these the daily Offices of Prayer during the week, connected, as we have said, with the Celebration of the Eucharist on the Lord's day, hold the prominent place.

Having, therefore, brought to a close our remarks upon the essential form and order of celebrating the holy Eucharist, and upon the Office for celebrating it on the Lord's day by the Angel at his seat or central church, we propose (before considering the variations in the mode of celebration on other occasions) to direct our attention to those daily Offices of obligation connected with the celebration of the Eucharist on the Lord's day, which are

appointed to be observed during the week by the Angel, with the priests of the fourfold ministry under him.

These Offices are, that for Morning and Evening Prayer, appointed to be used on every day of the week, including Sunday, at six o'clock before noon, and at five o'clock in the afternoon ; and the Office appointed to be used on the Lord's day only, at ten o'clock in the forenoon, and at two o'clock in the afternoon.

The ecclesiastical day consists of twelve hours ; commencing at six o'clock in the morning, and closing at six in the evening, as the hours of the day are numbered in these parts of Europe. The hours, therefore, which we have been directed to consecrate daily to the worship of God are the first and last hours of the day, thus reckoned. The Office celebrated at these hours consists of two main parts. In the first part we make our approach to God with acts of humiliation and confession, the Evangelist recounting before Him the sins whereby we have offended and transgressed, and the Congregation joining with the Pastor in confessing those sins : then, after absolution, we express through the Elder our renewed vows of dedication and surrender to the will of God ; and by the Prophet and Elder we offer unto God a portion of His most holy Word, and confess before Him our faith, followed by songs of praise and joy in Him. In the second part, having thus made our approach to God, we appear in His holy presence, and make supplications and prayers, intercessions and thanksgivings, for all men, which are severally offered up by the Pastor, the Evangelist, the Elder, and the Prophet. And then, in the Unity of that Body of which Christ is the Living Head and representative before God, and in the faith of His mediatorial and high-priestly office, these several prayers and thanksgivings are summed up and presented as one great spiritual act by the Angel—the representative, in each Church, of Christ in His high-priestly office : and, after a ministry of word, the object of which is to lead us into meditation upon the works and ways of God in the church and in the world, we are dismissed from His presence, singing to His praise and receiving His blessing.

†

The Office, in these its two divisions, embodies and carries out the two main ideas of the work of Christ on our behalf, presented to us in the Eucharist. The former part commemorates and applies to the worshippers the work which the Lord commenced in His life on earth, and consummated in His death upon the Cross,—His work as the sacrifice and propitiation for sin; and also (as we shall hereafter see) the work of the Holy Ghost in making us partakers of the benefits derived therefrom: the latter commemorates the Lord as our Mediator and High Priest, interceding on our behalf, presenting our prayers, and obtaining and bestowing upon us the blessing of God. The former regards Him in that character represented to us in the Apocalypse, in which He is symbolically described as “the Lamb as it had been slain;” the latter regards Him as “like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” And thus, in the prophetic words which have given us light for appointing and arranging these offices, the former is referred for its prefigurative type in the Law to the daily Burnt-sacrifice of the lamb, with its meat-offering and its drink-offering, offered up morning and evening, on the Brazen Altar before the door of the Tabernacle; the latter is referred to the office of Aaron in burning incense when he went into the holy Tent, in the morning to trim the lamps, and in the evening to light them.

Rev. v. 6.

Rev. i. 13.

With respect to the Office in the forenoon and afternoon of the Lord's day, we would observe that it consists only of the former part of the daily Morning and Evening Office; that is to say, of acts of humiliation, confession, and absolution, of dedication, and of faith and joy: but is not followed by the rites of Intercession and Ministry, which are prescribed in the Morning and Evening Prayer. In this, likewise, there is an evident reference to the type under the Law; wherein, upon the Sabbath, besides the daily Morning and Evening Sacrifices, two other lambs were also offered as whole burnt-offerings, with their respective meat-offerings and drink-offerings.

Thus we see, that the Liturgy of the Church, properly

so called (to revert to our first definition of it), comprises not **P. a.** only the Order for celebrating the holy Eucharist, but also the Offices of Prayer appointed for the morning and evening of every day, and for the forenoon and afternoon of the Lord's day. And these, as contradistinguished from all other seasons and offices of prayer, are positive ordinances of God, and Services of Obligation.

The hours of prayer which have been observed from the earliest ages, were probably derived from the hours of prayer observed by the Hebrews in the Temple, and were first introduced as obligatory upon those living in monastic communities: from thence, in the Roman Church, the observance of these hours has been rendered obligatory upon the secular priesthood, as well as upon those, whether of the priesthood or laity, living under rules. Among the Hebrews, they seem to have been opportunities afforded to pious individuals to make their private prayers. In the practice of the Christian Church, as regards individuals not subject by their office or by their vows (such as priests or monastic persons) to canonical rules, the observance of these hours stands upon the same footing. And upon this ground, viz. that of furnishing fit opportunities for Christian devotion, they are, no doubt, acceptable to God, and may well be sanctioned in the Church. In fact, the number of hours or opportunities for common prayer should be limited only by the number and the circumstances of those who have to conduct, or are to attend upon them. And the present provision made in the Prayer Book for forenoon and afternoon prayer at nine and three, is merely expressive of the present number of ministers, and the requirements or opportunities of the few who have been gathered again under Apostles. The same forms, with a different distribution of the Psalms, and of Lessons of holy Scripture, are applicable to any additional hours of prayer which increased numbers may demand.

P. 2, note and references.

But these are, after all, not Services of Obligation, as is the Office for Morning and Evening Prayer, nor are they directly and immediately connected with the Office of the holy Eucharist celebrated by the Angel on the Lord's day,

save and except as all religious Offices in the Christian Church are based upon the holy Eucharist; and forasmuch as all our services and prayers are offered up through the merits of the Sacrifice commemorated in that Sacrament.

x We may also perceive, from the short sketch of the Office of Morning and Evening Prayer already given, that it is of a distinctly different nature from the services of Common Prayer which are now used in all parts of the Church. It does not consist, as do the last-mentioned services, merely of certain prayers, lessons of holy Scripture, and psalms, following each other casually, and without order and design; or if by order and design, yet by such only as are suggested by individual taste or supposed natural propriety, so that the different parts might be interchanged, and the arrangements altered, without violation of principle. This Office, on the contrary, is framed upon a strict method and exact order ordained by God, founded upon fixed principles, and, consequently, developing and expressing those principles; and by this order and arrangement, as well as by the matter and substance of the several acts composing the Office, calling into exercise spiritual and intellectual faculties, and becoming the media for the expression of spiritual affections and emotions. It exhibits, as in a mirror, the progress of spiritual life in individual Christians: it is adapted to form the spiritual character, and to operate and effect that which it represents. It is, in fact, the genuine complement of the sacrament of the holy Eucharist; and carries out, subordinately, in its consequences and in daily use, the great action transacted in that Sacrament.

In proceeding to examine more closely the construction of the Office of Morning and Evening Prayer, its connexion with the sacrament of the Eucharist, its object, and its several parts and details, we shall arrange our subject under the following heads:—

I. First, we propose to give the reasons which exist for the observance of other rites besides that of the holy Eucharist, as ordinances of grace and essential parts of the perpetual worship of God.

II. We shall show that this specific office of daily prayer,

morning and evening, is an essential part of the Liturgy, or complete worship of the Church, and the complement of the sacrament of the Eucharist; and in fulfilling this object point out the precise connexion between the sacrament of the Eucharist and this Office.

III. We shall consider the subject of the reservation of the Sacrament as a rite of the Christian Church, involved in its original constitution by the Lord, and particularly in its connexion with the Office of Morning and Evening Prayer.

Under these three heads we shall have occasion to refer, from time to time, to the types of the Law, and show their application as types to Christian rites. But—

IV. We shall complete our view of the daily office of prayer as the antitype of the daily morning and evening rites ordained by Moses for observance in the Tabernacle; and this will lead us to give a general account of the form and order of the Office, as prefigured in the Tabernacle and its services.

V. And, lastly, we shall examine the several parts and details of the Office, under the two great divisions to which we have already referred, viz. first, the preliminary Office of Confession and Dedication; and, secondly, the Office of Prayer and Intercession with the Ministry of Word.

PART I.—ON THE EXISTENCE AND PLACE OF OTHER RITES BESIDES THE HOLY EUCHARIST, AS ORDINANCES OF GRACE AND NECESSARY PARTS OF THE PERPETUAL WORSHIP OF GOD.

It is a very common error to look upon the public ordinances of religion as having all the same specific objects; as though in all of them the same actions of our spirit, the same emotions and affections of our heart, were to be drawn forth towards God, the same benefits to be sought from God, and the same moral and spiritual advantage to be derived by us. Or, if not considered precisely the same, that they only differ in the intensity of the religious feelings they are calculated to awaken and exercise, and in the measure of grace they are intended to confer; that whether people attend an office of prayer, or whether they assist at the holy Eucharist, although the one may be invested with greater solemnity than the other, and the benefit be larger, yet our duty and our expectation in both one and the other are to be the same; that in each we are to offer the same kind of worship, and to expect the same blessings—blessings the same in kind, though varying in degree. The error is here described in its least objectionable form; for many, alas! go to places of religious worship with the main object of attending upon the preaching, as if that were the great formal act of worship,—looking only to have their understandings enlightened, or their feelings excited, and imagining that in attaining these objects they will, as a necessary consequence, receive increase of spiritual life and grace.

While this error prevails, the distinctions between different religious rites must appear either comparatively unimportant and unnecessary, or as ministering only to mysticism and superstition. In the former case, the tendency is to reduce all forms of religion to what is esteemed a standard of simplicity. In the latter case, the distinctions in forms are made the subjects of arbitrary and ingenious

refinement, and the tendency is to interpret them according to the fancy, and multiply them so as to gratify the taste, of individual men.

There is, indeed, in the outward forms ordained by God, a marvellous simplicity which pervades them all ; a simplicity and unity, both as to the way of approach and as to the great ultimate end and object to be contemplated by the Christian worshipper, which are, however, perfectly consistent with distinction, number, and variety. In all our rites and offices of worship, Almighty God, the Father of our Lord Jesus Christ, is the great end and object of our praise and adoration ; unto whom, with His Only-begotten Son and the Holy Ghost—the glorious Undivided Trinity in Unity—all glory and worship are ever to be ascribed. And there is but one only approach to God, even in the Name of Christ, and through the merits of His Sacrifice. In no other name, nor by any other means, can our service be acceptable to God. But if the immediate object of our other approaches unto Him be specifically the same as those which we have in view, as, for instance, in the sacrament of the Eucharist, it would follow that that Office should be the only rite performed in the Church. Why content ourselves with less solemn ways of approach to God, or with less fruitful means of grace, when the more solemn and efficacious rite is ever open to us ?*

The contrary is true. The work which Christ hath wrought for us, one in its meritorious efficacy, is composed of many parts, and is capable of being viewed under many forms and different aspects ; the benefits which we derive, though proceeding from One, even Jesus Christ, and effected by One Holy Spirit—the remedies applied to us, and the blessings and graces bestowed—are multiplied and various ; and therefore the rites by which we commemorate the work of Christ, and worship and praise God for the same, by which we, in our measure, occupy our place in that work,

* It only strengthens the argument in the text to allege that the rule of the Church forbids a priest to celebrate the holy Eucharist, ordinarily, more frequently than once in the day ; for the existence of such a rule confirms the essential difference between the Sacrament and the other offices of worship and the other ordinances of grace.

and avouch for ourselves, in the unity of His body, our consent and participation in it,—these rites, and the means and ordinances by which we obtain the application to ourselves of those remedies and blessings, must also necessarily vary in their form according to the particular object which we have in view or desire to attain.

The ordinances given to Israel in the law of Moses sufficiently illustrate this. The sacrifices enjoined or permitted were all prefigurative of the Sacrifice of Christ; and yet, as we have seen, not one kind of sacrifice only, but many different kinds of sacrifice were authorised. The Passover, typifying our redemption from the bondage of sin and of the devil through sin, and our salvation through the blood of the Lamb of God which taketh away the sin of the world; the Sin-offerings, by which atonement was made for sin, with their distinctions, whether offered for sins or trespasses,—and if for sin, whether offered for the priest, or for the congregation, or for the ruler, or for one of the common people; the whole Burnt-offerings, in which not only atonement was ceremonially applied and the great atonement prefigured, but the entire consumption of the victim by fire typified the complete abolishing of the old man, corrupt through lust, and the living sacrifice of the New Man, through the death and resurrection of Jesus Christ; the Peace-offering, by which the whole congregation sanctified the covenants into which they entered with God, or individual offerers fulfilled their vows and expressed their joyful service of free-will:—All these were instrumental in leading the faithful and well-instructed Israelite forward to that one great and meritorious sacrifice and propitiation which God would provide in later days; and yet each differed from the other, and was the expression of its own distinct and appropriate motive when voluntary, and, whether voluntary or obligatory, of its own distinct and peculiar objects.

Acts xv. 16.

“Known unto God are all His works from the beginning of the world.” He hath constituted all things in Christ before the worlds, and ordained by His decree what should be the order and law of the heavenly things, that order and law according to which, as we have said, the Holy Ghost

shall for ever operate, fulfilling in the mystical body of Christ the will and purpose of God. Having thus fore-ordained the Church in His eternal purpose, He gave commandments and ordinances unto the children of Israel, that they might serve beforehand for types of those things which were afterwards to be brought into manifestation, through the death and resurrection of Christ. And now, the same Almighty God the Father doth, by His Son, present among His people by the Holy Ghost, prescribe those rites and ceremonies, which, celebrated in the Church, become the living sacraments and mysteries of the heavenly things, and in which, under outward forms, adapted to our present state, the operations of the Holy Ghost are wrought in and among the children of God. By these means they are made to taste the blessedness of their calling, and advancing in growth unto perfect men, are lifted up into communion with the Father and with the Son,—that communion which is the present benefit and grace enjoyed by them, and the pledge and foretaste of their future inheritance. By these means they are prepared for their approaching change into that image of glory which awaits them in the age to come.

And all the rites and ordinances thus prescribed are, in their several places, necessary for the perfecting of the Church through the ministry of the Holy Ghost. They are necessary for the fulfilling of that perfect worship which God expects from her, and which is the proper vehicle and means of expressing those heavenly affections, desires, and aspirations, which are the spontaneous fruit of the indwelling of the Holy Ghost. They are necessary for attaining the two great objects and results of all religious ordinances of worship,—the preparation of the man of God by means of these divine exercises of his spirit, and the offering unto God, by men thus prepared, of that glory and worship which become His Sanctuary.

If, in the comparative darkness of imperfect revelation, God, in ordaining the proper method of His worship, saw fit to give to Israel so many and such complicated forms,—ordinances prefigurative of the great salvation yet unaccomplished, prefigurative of atonement and reconciliation not yet

made, and of the dedication of the new creature, then utterly unattainable, and only rendered possible through and in Jesus Christ,—ordinances the very meaning of which was unknown to those who practised them ; much more necessary and appropriate is the variety of rites and ordinances to us, from whom God requires far higher service, and whose senses should be exercised to discriminate and discern the full meaning of all we do. For with them it was a work of preparation through the prophetic intimation of things to come : but in the Church it is the actual fulfilling, by the Spirit of Christ, through the members of His body, of the good things previously foreshown. If such variety and number of rites were necessary to the moral discipline and education of those under the Law, so as to fit them for the future *reception* of the Gospel, they are, if possible, more necessary for us, even in order to our preparation, seeing that we approach to the end of all things upon earth, and are looking to enter into those heavenly and unspeakable realities which shall then be manifested in the Church to all creation. They are necessary in order to preparation for the future, because we need discipline and education to fit us for entrance into those abodes of glory. They are also necessary in order to our well-being in our present spiritual condition, wherein we are called to be “ raised with Christ,” and “ seated in heavenly places in Him,” seeing that we are admitted in spirit, through the indwelling of the Holy Ghost, to a participation in those heavenly things which neither the understanding nor the senses are capable of apprehending, except as represented under intelligible or sensible forms. To refer once more to the argument of the

Coloss. iii. 1.

Ephes. ii. 6.

Heb. x. 1, &c.

rites will be developed, by the instrumentality of which every remedy for the soul, and even for the body, shall be administered, and the full grace of God laid up in Christ shall be poured out like ointment, and every faithful member of His mystical body shall be fulfilled with the benediction of God.

There are, therefore, manifold rites and offices appointed in the Church, both for the offering of worship to God and for the ministry of His saving mercy and grace to us; each of them distinguished from the others both in form and in the object to be attained. An act of confession of sin is not an act of prayer; the expression of our vows and dedication to God is neither confession nor prayer; nor is any one of them specifically an act of intercession. Again, the confession of sin may be made for the end of obtaining God's pardon; or it may be for the acknowledgment of our own unworthiness, which is at all times becoming, and should precede all our approaches to God. And so in the ministry of the grace of God to us, the act of absolution and the various acts of blessing and of laying on of hands are all to be distinguished by the particular end in view. Whatever be the object, the form and manner of the rite, both as respects word and as respects action (for all action is symbolic), ought to be appropriate, and therefore on each occasion must differ, or at least must be distinguished, from the form and manner to be observed on occasions of a different character.

It may elucidate this subject, if we direct our attention to the peculiar distinction which exists between all other rites and offices of worship and ministry, and the sacrament of the holy Eucharist, resulting from the comprehensive nature of the commemoration we make in that sacrament. Each of the other rites and offices of religion refers to some peculiar truth expressed or benefit conveyed in the work of the Lord on our behalf to the exclusion of others, whether it be the confession of sin and absolution or the renewal of our vows, or consist of prayer or of worship. But in celebrating the holy Eucharist, none of those several acts are required as essential to the *validity* of the sacrament, however necessary to its order and external form. None of them, in order to validity, need be expressed, and yet all of them are

implied. We may preface our celebration of this Sacrament with confession, or may omit the actual words of confession; we may introduce, or not, words of self-dedication, of oblation, of prayer and supplication, and intercession. All these are appropriate, and ought, if the purpose and mind of God in instituting the Sacrament is to be our guide, to occupy their place in the true form and order of celebrating it; but none of them are essential to its validity: they are all, in fact, inherent, and implied in the valid celebration of this Sacrament. If, in obedience to the commandment of the Lord, we separate and present before God, in His Church, bread and wine,—duly and validly consecrate these gifts to be the sacrament of the Body and Blood of Christ, present them as such before God, and consume them in communion,—then, by the highest and most effectual acts of which we are capable, we do spiritually, and by a holy mystery, present the confession of our sins, obtain absolution from them, renounce ourselves as guilty and unworthy, renew our vows as regenerate children, offer unto God all highest and most divine worship, and fulfil implicitly every rite, and receive every blessing from God. For in the celebrating of this holy rite in the Holy Ghost we are truly one with Christ in the actings of His heavenly priesthood, and through partaking of the sacrament of His Body and Blood we become incorporate in Him, and He in us; and thus, through our union with Him, we renounce ourselves, and pass afresh through the death of the flesh into the life of the Spirit, and He admits us (with fear and reverence be it spoken) into the fellowship of all that He fulfils as our High-priest and representative before God; while, as the great minister towards us of the mercy and lovingkindness of God, He bestows on us the abundance of His grace and of eternal life. But all this we do and all this we receive, not necessarily through means of any precise act, but potentially: if we make use of the several forms of devotion to which we have referred, they are still but adjuncts, however appropriate,—they are not of the essence of the Sacrament: and therefore we are brought under the obligation and necessity of waiting upon God in all the other ordinances, by which the complete and perfect worship of God is fulfilled, and by which the grace

of God in its particular (as distinguished from its general) application to all our need and deficiency is ministered.

We take occasion again, in passing, to remark, that this glorious and august sacrament of the Eucharist is the complete and perfect commemoration of the work wrought out for us by Christ, not considered in any partial point of view, but as the meritorious cause and efficient means of salvation unto eternal life. It confers upon us the benefits of His passion and resurrection in the specific form of making us communicants or partakers of His body and blood. And as these are the pledges of our salvation, of the forgiveness of our sins, of the all-sufficiency of His grace for our every need in this world and of eternal glory in the life to come, so are they the pledges also of the sufficiency of all those other services, rites, and ministries which God has ordained in the Church for His worship and for our benefit.

It follows that those other offices of Christian worship and ordinances of grace have likewise their proper place in the framework of the Church, and are necessary to the fulfilment of the perfect will and purpose of God therein. They do that which in the holy Eucharist is not specifically and partitively done. They commemorate the work of Christ, each in some particular apart from others, or in some specific point of view. They are ordained in order that we may have our minds directed to the work of Christ in all its details, and may appropriate it in all its parts; that we may receive each specific benefit, whether in the way of remedy applied or of strength and grace communicated, through the special means ordained for the same. They are, finally, instituted, that by their separate and combined operation we may be conformed in every respect to the image of Christ, be made partakers of His Spirit, and follow His example or be conformed to His will, in each specific act or point of view in which His example or His will may be presented to us in the particular rite or ordinance. Thus in all things shall we be furnished and enabled to glorify God with our lips in His appointed acts of worship or means of grace, and with all our members, in the daily walk and conversation of our lives.

PART II.—ON THE OFFICES OF MORNING AND EVENING PRAYER AS ESSENTIAL PARTS OF THE LITURGY OF THE CHURCH, AND THE CONNEXION BETWEEN THESE OFFICES AND THE SACRAMENT OF THE EUCHARIST.

WE have seen that, as in the holy Eucharist, so also in these Offices of daily Prayer, there are two principal divisions, each with its predominating idea: the one, commemorating and applying the work of our Lord in offering Himself as the sacrifice and propitiation for our sins; the other, commemorative of the high-priestly office of the Lord in mediation, and in ministering grace and blessing. Nor is it commemorative merely; these are the occasions whereon the Lord is present, not only to commemorate, but to fulfil on earth His office of mediation and ministry, through those ministering servants in whom He abides and acts by the Holy Ghost. We have also pointed out in the division of our subject just concluded the distinction between the Eucharist and the other ordinances, whether for worship or for the communication of grace; and have shewn that, in the latter, there is the distinct application of the benefits of Christ in their details, which are in one general and undistinguishing act conveyed in the Sacrament. We have now to show this more distinctly, in reference to the Morning and Evening Office of Prayer. And for this purpose, and in order to point out the nature of the connexion between the Office of Prayer and the Eucharist, we shall have occasion to refer once more to the work of our Salvation, which Christ in His own person hath fulfilled, and is fulfilling, and which is effectually applied to us by the ministry of the Holy Ghost. In our discussion of the Liturgy, and in tracing the connexion between those different Offices, we are continually brought back and referred to the mystery of the Gospel, which we find incorporated in all the offices of worship ordained by God: and thus in our examination of the out-

ward forms we are brought into a more intimate acquaintance with every part of the divine scheme of salvation; our spiritual apprehension is quickened, our knowledge enlarged, and we receive edification through the strengthening of our faith and hope.

The Lord our Saviour, in giving up Himself unto death, hath offered a perfect and sufficient sacrifice for all sins; and through that sacrifice, and with His own blood, He hath entered into the presence of God, and there abides a High-priest for ever after the order of Melchizedek: that is to say, no longer subject to death, or change, or termination of His priesthood, but constituted High-priest after the power of an endless life, ever pleading the merits of His sacrifice, ever making intercession for us, and ever bestowing the fulness of His grace and blessing on the Church; ever sending down and communicating the Holy Ghost, the Spirit of Christ, to dwell in the Church as His Body, and by His energy to quicken into activity all His members. These are the two ideas, Christ our Atonement and Christ our High-priest, referred to, commemorated, and applied, in both parts of the Liturgy of the Church,—the Order for the holy Eucharist, and the Offices for Daily Prayer.

Let us examine them more closely. And first, as to Christ our Atonement. The sacrifice for sin, offered by our Lord upon the Cross, is full, perfect, and sufficient: there remaineth no more offering for sin; nothing can be added to that which hath been offered, nothing can be detracted from it. The repetition of this sacrifice is not only needless, but impossible. “Christ being raised from the dead dieth no more; Death hath no more dominion over Him: for in that He died, He died unto sin once; but in that He liveth, He liveth unto God.” Therefore, when it is intimated in Scripture that Christ entered into the heavens with His own blood, this is no repetition of the One perfect Sacrifice. The victim has been slain, and dies no more. But the blood of that sacrifice has been carried into the holiest by our High-priest, as the perpetual atonement for sin. Without presuming to describe the particular actings of the Lord thus referred to, this much is clear, that His presence in heaven is the per-

Rom. vi.
9, 10.

Heb. ix. 6-12,
and 23-28.

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petual memorial of His sacrifice; and in presenting this memorial He actually obtains for man continually, and continually imparts to those who are in Him, the benefits of His passion, the remission of sins and eternal life in Himself. And secondly, with respect to the high-priestly office of Christ. As His presence in heaven is the perpetual memorial of His passion, so is His work of intercession a continuous act, founded upon the merits of His sacrifice. He is perpetually prevailing with God, and obtaining from God the request of His lips. And thus is ensured the perpetual ministry of grace which flows from Him, the Head of the body, unto all the members.

In like manner, in the sacrament of the holy Eucharist, it is absurd and blasphemous to suppose that there is any actual repetition of the sacrifice of Christ, or meritoriousness added, or more complete acceptance obtained. But in the representation of the broken Body and shed Blood of the Lord, made in the act of consecration, there is a commemoration of the death and sacrifice of Christ, which, deriving its value from that sacrifice, its authority from God's ordinance and Christ's institution, and its virtue from the presence of the Holy Ghost, is of such efficacy that the Church on earth fulfils—or, rather, the Lord fulfils in her—that which He fulfilled in His proper person when instituting this holy rite: and in the oblation of the holy gifts she presents an oblation which is “the very image” of that which is effected in heaven by His presence before God. And through this act, as through an ordinance and means instituted by God for this end, the propitiation, forgiveness, favour, and acceptance which Christ obtains for us, become ours in possession and enjoyment, and our union with Christ is (in proportion to our faith) consummated. Thus united to the Lord, pleading His Sacrifice, and with the consecrated Gifts, the memorial of His Passion, abiding upon the altar, the Church, in the person of the celebrating priest, proceeds to fulfil her mediatorial work, and, by the inspiration and energy of the Holy Ghost, offers up the prescribed commemorations of the living and the departed, comprising in one form her supplications, her prayers, her intercessions,

and her thanksgivings, for all men, and especially those of the household of faith.

Again, in the Office for Morning and Evening Prayer, our first act is through humiliation and confession, pleading the sacrifice of Christ, accompanied with liturgical acts of faith and joy, to receive, by personal appropriation, the remission of sins obtained through that sacrifice, together with that grace of the Holy Ghost by which we may be crucified with Christ unto the world, and may live to God. And thus, in this Office, as in the celebration of the Eucharist, "drawing near," according to the Apostle's exhortation, "with boldness through the blood of Jesus, having our hearts sprinkled from an evil conscience," we come before the throne of God, making supplications and prayers, intercessions and thanksgivings, each of them having their own distinct and proper form. These, brought up and presented by the people through the priests of the several ministries, are gathered into one and presented unto God, in the name of the High-priest in the heavens, by His representative in the congregation of the Church.

Let us now proceed a step further. There is one manifest distinction between the manner (as we have described it) of conducting the outward forms and rites observed in the sacrament of the Eucharist, and those observed in the Office for Morning and Evening Prayer. In the former, the whole of the main and essential acts are fulfilled by one, whether by the Angel celebrating at the altar of the mother Church on the Lord's day (to which we are now especially to direct our attention), or by any priest on any other occasion. On the other hand, in the Morning and Evening Office, although the ultimate rite which completes the intercession of the Church is fulfilled by one only, and is absolutely restricted to that one, namely, the Angel and Bishop of the Church, the representative of the Lord, yet all the antecedent acts (with the exception of the Absolution pronounced by the Angel as presiding minister) are fulfilled by four. And in examining this new element, the ministry of the four priests, we must again revert to the work of the Lord for our salvation.

Jesus, our Saviour, after that He had suffered for our sins, pouring out His soul unto death, was by the right hand of God exalted, and received of the Father the promise of the Holy Ghost, whom He sent down upon His disciples, constituting them to be His body; and by the perpetual presence of the same Holy Ghost, the Church subsists in Christ, and the Father and the Son have come unto her, and have taken up their abode in her.

It is of this gift of the Holy Ghost, in the effects produced through His operation in constituting the Church, in quickening her with regenerate life, and in endowing her with the functions of life and of activity proper to the mystical Body of Christ, the fulness of Him that filleth all in all, that the Apostle Paul speaks in the well-known passage in the fourth chapter of the Ephesians :—

Ephes. iv.
5-16.

“ There is one body, and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ : from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

By these words, then, we are instructed that, while the

Lord abides at the right hand of the Father as our High-priest, pleading the merits of His sacrifice, and perpetually interceding for us,—acts which He fulfils in His own person, and which He, God incarnate, can alone fulfil; yet hath He sent down the Holy Ghost, to convince of sin, of righteousness, and of judgment; to sanctify those whom He hath redeemed, and to perfect and prepare them for His kingdom: to the end that they, being thus perfected and prepared, may grow up into the Head in all things; and so, with Him, may eternally fulfil those functions unto which God hath ordained His Christ. And the form in which the Holy Ghost thus comes forth to fulfil these mighty acts—in fact, to fulfil His office as the Spirit of Christ, God incarnate, is through the four ordinances or ministries of apostles, prophets, evangelists, and pastors. The mode in which He operates as the Spirit of Christ, God incarnate, is by these four ministries endowed with His grace, and in active operation. It is His to perfect the saints of God: the mode by which He does it is through the gift and operation of these four ministries. It is His to edify the body of Christ, by the diffusion of that spiritual life of which He is the giver, to assimilate the Body to its glorious Head, and to promote growth and impart completeness to every member: and the mode in which He fulfils this work is by the four ministries. It is His to effect an absolute—a divine—unity in the Body of Christ; to bring up every member into perfect sympathy and participation in the finished work of Christ, and in His present High-priestly Office of Intercession and Blessing towards men: and by the four ministries of apostles, prophets, evangelists, and pastors—the ordinances of Christ—this work of the Holy Ghost is alone fulfilled. The Holy Ghost will not act in the Church, except through the ordinances of the Body of Christ, and by these ordinances He accomplishes His work.

John, xvii.
11, 21-22.

And hence the distinction we have pointed out between these two Offices, namely, the sacrament of the Eucharist, and the Daily Office for Morning and Evening Prayer connected with it. The work of Christ in His own person, presenting His own atoning sacrifice and blood, and as our

High-priest, the one and only Mediator, offering intercession, is commemorated and represented, yea, is on earth fulfilled, in the Office of the holy Eucharist. But in the Office for Morning and Evening Prayer, it is not only this work of Christ in His own person which is represented and fulfilled; but, in the first place, the work of the Holy Ghost proceeding from Christ, and acting through the principal members of His body, the ordinances of the Church: and then the congregation being, through this work of preparation, perfectly united in spirit with the Angel, the Lord, as Head of the Body, is seen in the Angel, as head of the particular body, fulfilling that ministry of intercession which belongs exclusively to his office as High-priest.

In the holy Eucharist, celebrated on the Lord's day, the Angel ministering in the name of Christ, as His representative, and the instrument in His hand, stands before the altar of God, accomplishing the ordained sacrifice by consecrating the sacrament of the Body broken and the Blood shed, and presenting it as a holy and acceptable oblation before God. Therefore, in that Office, the celebrant, as we have explained, carries on the main action in his own person, and without the intervention of others, except in subsidiary parts. But in the Morning and Evening Office he seems, in the first instance, to step aside, seen indeed as presiding minister and head of the Church, but acting through the priests in their fourfold ministry; and when through their ministry the work of perfect dedication unto God hath been fulfilled, and (following the course of liturgical acts) the people have been brought, as it were, into the Holy Place, and by the offering up of supplications, of prayers, of intercessions, and of thanksgivings, each in their distinct and appropriate form, have furnished the materials,—the Angel, not merely as priest, but as High-priest—as head of the particular body and congregation over which the Holy Ghost has set him to be shepherd and bishop—resumes the act in which at the altar, in the celebration of the Eucharist, he had been engaged; and now as one spiritual offering of intercession, as one holy incense compounded of four parts—parts no longer distinct and separate, but combined and

undistinguished, just as was the case in the solemn form of prayer and intercession offered in the Eucharist—he brings up unto God for His acceptance, the supplications, prayers, intercessions, and thanksgivings, which had been previously expressed by the priests in their several ministries.

These considerations will enable us readily to apprehend the relative position and scope of the two offices; the Office for the Eucharist, and that for Morning and Evening Prayer, and what is the connecting link between them: they lead us to the following results:—

1. The work of Christ, comprising both that which He hath accomplished in His life and death, and that which in His own person He now fulfils, is commemorated, not in the sacrament of the Eucharist alone, but in the Eucharist carried out into its results, and continued in the offering of Intercession by the Angel morning and evening; and the work which Christ fulfils, not in the natural and physical presence of His human body (for in that respect He abides at the right hand of the Father), but by the Holy Ghost sent forth from Him and bestowed upon the Church, is commemorated, and its benefits to a certain extent imparted, in the intermediate and preparatory acts of the four-fold ministry: by which the Church is conducted through humiliation, confession, and dedication, to supplications, prayers, and thanksgivings; and, finally, to that ministry of Intercession by the Angel which is identical with, and the continuation of, the intercession offered on the Lord's day at the altar. This ministry of intercession is fulfilled by the Angel as the head of the particular Church, and the representative of the Lord therein. It is the great and ultimate end to be fulfilled in this daily Office, to which the previous rites are directed and conduce. And the ministration of those previous rites by the priesthood under the Angel is, as it were, the going forth of the ministry from the Angel, as head of the particular Church, to every member; preparing and perfecting every one for this solemn act of intercession, and bringing up the whole body together in the unity of the Holy Ghost, in order that they, with the Angel at their head, and as the organ of the whole, may duly fulfil

this the final act which completes and perfects the prayers and intercessions of the Church.

2. The Office of Morning and Evening Prayer is essentially an ordinance belonging to particular churches, of the aggregate of which the One Universal Church on earth is made up. It is an Office which can only be conducted by the Angel of the Church, and by him only with the priests of the four ministries under him.

On the other hand, the sacrament of the Eucharist is essentially an ordinance belonging to the Universal Church, wheresoever, whensoever, and by whomsoever, celebrated. This same Sacrament, however, celebrated by the Angel on the Lord's day, in the central Church over which he presides, forms the basis of the daily Office of Morning and Evening Prayer throughout the week; and, therefore, stands to that office in the same relation as the holy Eucharist, abstractedly, stands to all other offices of prayer and worship; in the same relation as the Universal Church itself, headed up in Christ, stands to each particular Church; in the same relation in which the sacrifice of Christ stands to His work of intercession; or, to speak more exactly, in the same relation which His personal work for our salvation, commenced on earth before His resurrection and ascension, and continued now in heaven, bears to His ministry of grace in sending down the Holy Ghost upon the Church, and to the operations of the Holy Ghost in the Church.

3. The unity of the particular Church, and the unity of the Liturgical Offices ministered therein, and forming one whole, are ensured by the existence of the office of Angel as head of the particular body. And therefore the sacrament of the Eucharist celebrated on the Lord's day at the central or Cathedral Church, ought to be celebrated by the Angel, and by no other. The intercession offered upon this occasion is offered during the celebration of a Sacrament or Mystery, and immediately consequent upon the consecration and oblation of the holy gifts by which the memorial of Christ's sacrifice is made. This act of intercession, therefore, ought to be offered at the altar within the sanctuary; for the Sanctuary symbolizes the heavenly place where the Lord is now

present in His own person, presenting the Memorial of the same His sacrifice.

The Office of Morning and Evening Prayer, on the other hand, is, in its introductory parts, the commemoration of that work of the Holy Ghost which is now doing upon the earth ; and therefore it is not conducted by the Angel alone, but in great part by the priests of the four ministries under him. Moreover, the intercession offered in this Office, not being offered in the celebration of a sacrament or ordinance peculiar to the Universal Church, but, on the contrary, forming part of a service peculiar to the particular Church, and offered by the Angel in the distinct capacity of the head of that particular body, ought to be presented, not at the altar, but without the sanctuary ; thus testifying to the office and place of the Angel as ministering in the midst of one of those separate gatherings, into which the Universal Church is of necessity divided during its present militant state upon earth in this dispensation.

4. The particular rite, then, which connects this Office of Morning and Evening Prayer with the celebration of the Eucharist on the Lord's day, is the Ministry of Intercession by the Angel, which, whether offered in the Eucharist or at Morning and Evening Prayer, is one and identical. In fact, the final Ministry of Intercession offered Morning and Evening is the continuation through the week of the Intercession offered by the Angel in the Eucharist on the Lord's day. In both Offices it represents the work and ministry of Christ in His own person as High-priest and Mediator, and can only be offered by the one and self-same minister, namely, the Angel of the Church, and at one and the self-same place, namely, at the Angel's Seat, or Central Church. And while such is the connexion between the two, the Office for Morning and Evening Prayer is distinguished from the Sacrament, by the introduction into the former of the ministry and various rites fulfilled by the four priests, preliminary and preparatory to the Ministry of Intercession by the Angel ; whereas it is essential to the sacrament of the Eucharist that it should be celebrated by one. There is also this further distinction, that the rites fulfilled by the four

priests are symbolical, not of the office of the Lord as High-priest and Mediator, but of the work and ministry continually accomplishing by the Holy Ghost, for lifting up the Church into perfect union with the Lord, and preparing her to participate in His Ministry of Intercession for all, and His Ministry of Grace unto all that believe.

Thus the great scheme of salvation is portrayed in the complete Liturgy of the Church ordained by God, comprising the Order for the celebration of the holy Eucharist on the Lord's-day, and the Offices for Daily Prayer. In the former is traced the great sacrifice for sin which Christ hath offered upon the Cross and continually pleads before God, and the work of intercession and ministry of grace which He now fulfils in heaven. In the latter, the work of the Holy Ghost, in preparing the election for perfect union with the Lord, working in them conformity to His death, participation in His life, and entire dedication unto God, in body, soul, and spirit; thus lifting them up into heavenly places with Christ, that in Him they may be perfectly united with Him in that same work of Intercession which He fulfils in heaven, and may be apt and ready instruments in His hands for ministering to His creatures the overflowing treasures of His grace.*

Regarding the ordinances of the Law as the types of the rites and offices of the Christian Church, and adverting to the spiritual interpretation already given of those types, we find all the conclusions to which we have just arrived verified and confirmed by the testimony of the Law.

* Although we insist that the ministry of intercession offered in the sacrament of the Eucharist is identical with that offered in the Morning and Evening Prayer, yet it does not follow that, as in the Eucharist, so in the Morning and Evening Prayer, any priest and not the Angel only is qualified to offer it. Every priest can celebrate the Eucharist, for by ordination he is qualified to do so. But none but an ordained Angel is qualified to become, or even temporarily to stand in the place of, the spiritual head of that spiritual body, a particular Church. No one is the spiritual head of that body, in its full and perfect sense, except he be so constituted by Christ through His apostles; so that no one in any church or congregation, except he be ordained an Angel, and except he be also authorised to take the place of Angel by the Apostles, does actually fulfil the ministry of intercession as committed to an Angel of a Church: the repeating of the words is a mere form, the spiritual ministry is not fulfilled.

The daily offering of incense, morning and evening throughout the year in the Holy Place, was sanctified by the entrance of the high-priest periodically, on one especial and solemn occasion in every year, into the Most Holy Place, within the Veil, offering before the Mercy-seat, in the very presence of the glory of the Lord, the incense in the Golden Censer—the same incense, compounded of the same ingredients as were used in the daily service. It must however be observed, that the incense on these respective occasions was not offered in the same part of the Sanctuary, nor was it accompanied with the same rites: for the offering of incense in the Most Holy Place was preceded by the sacrifice of the Sin-offerings of the Bullock and of the Goat, and the sprinkling of the blood of these two victims within the Veil, and before the Veil, and upon the Golden Altar in the Holy Place; whereas the offering of incense morning and evening was preceded or accompanied by the sacrifice of a lamb as a burnt-offering, with its meat-offering and its drink-offering.

In our inquiry into the spiritual meaning of the Types, we discoursed of this rite on the day of Atonement as prophetic of the death, resurrection, and ascension of the Lord; and of its liturgical application to the celebration of the holy Eucharist, at all times, as the foundation of all our acts of worship; but especially of its application to the celebration of the Eucharist by the Angel on the Lord's day, as the foundation of the appointed offices of worship, during the complete ecclesiastical period of the week: and we found that the offering of incense in the Most Holy Place Pp. 332-335. was typical of the act of making intercessions and prayers in the Eucharist, after the consecration of the holy gifts and accompanying the oblation of them. On the other hand, the daily offering of incense morning and evening by the P. 311. high-priest was typical of the daily acts of Intercession, morning and evening, appointed to the Angel, as the head of the particular Church, and the representative of the Lord therein; and the Burnt-offering, with its Meat-offering and Pp. 302-311. Drink-offering, was typical of a service wherein, after commemorating before God the sins of the worshippers, confession was made of them, and absolution pronounced, and

P. 312.

the worshippers were dedicated anew to God, as entirely His; while the Meat-offering and Drink-offering which followed typified acts of faith, wherein our minds and understandings were to be surrendered to Almighty God, that they might be formed and inspired of Him; and typified also acts of love and joy in Him, in the ascription of praise and glory to His holy Name. And with respect to the incense thus offered daily in the Holy Place, and yearly in the Most Holy, composed of its four ingredients, and used upon all these occasions as the highest act of worship, we have seen that it was the type of supplications, prayers, intercessions, and giving of thanks—four distinct acts, but collected into one, and presented as one, by the representative of the Lord, in his mediatorial office.

The rites on the day of Atonement, comprising both the Sin-offering and the offering of the incense in the Most Holy Place, were typical of the celebration of the holy Eucharist on the Lord's day, which Sacrament comprises a sacrifice commemorating the death and sacrifice of Christ, an oblation of the holy gifts thus consecrated as a memorial before God, and the prayers and intercessions offered up in presence of the holy gifts lying upon the Altar. The offering of incense in the Holy Place, morning and evening, typified the ministry summed up and completed by the Angel in every particular Church, morning and evening, when in one only act of intercession he presents the supplications, prayers, intercessions, and thanksgivings of the Church. And the Burnt-offering and accompanying Meat-offering and Drink-offering, preparatory to the offering of incense, were typical of the acts of humiliation, confession, and dedication, and of faith and praise, preparatory to the great Office of Intercession. The Sin-offering, which thus typified the sacrifice instituted in the Eucharist, was the basis and means by which the high-priest entered into the Most Holy Place and offered incense there with acceptance: it was also the basis and foundation for the acceptable offering of the daily Burnt-sacrifice during the year. The offering of incense in the Holy Place was an act of the same kind as the offering in the Most Holy,—the incense was

the same in composition,—and the two rites differed in respect of the place in which they were fulfilled, and of the acts of Divine Service by which they were respectively preceded. Such is the instruction we derive from the prophetic types of the Law; and these accumulated evidences confirm our conclusions, that in our liturgical offices, and liturgically considered, the Sacrifice ordained by God and instituted by Christ before His passion, in the sacrament of the Eucharist, is the foundation and root of our acts of intercession, whether of that offered in the Eucharist or of that offered in the Morning and Evening Offices, as well as also of the preparatory rites of Confession and Dedication, and of faith and praise, in the latter office: and that the Ministry of Intercession offered in the Sacrament and in the Morning and Evening Offices is identical, and constitutes the connecting link between these two offices.

We have, therefore, in the rites of the Law, as well as in the Liturgy of the Christian Church, appointed and ordered in all its points by God, the complete testimony continually rendered to the truth of the Gospel. The former were prophetic types: the latter is not merely a symbol, but an efficient means of that grace of the Gospel by which the spiritual man is to be trained and made conformable to Christ. As the Lord was perfected through sufferings—the sufferings of His life, and the final sufferings of His agony and death—and as His atonement made upon the cross is the true foundation of His present work as mediator and baptizer with the Holy Ghost; so the application to us of His atoning blood and of the merits of His sacrifice is our true preparation and accomplishment for offering worship to God, making prayers and intercessions for our fellows, and entering into the blessedness of His communion. To this great truth the rites of the great day of Atonement and the true order for the celebration of the Eucharist, and (in a more remote degree) the Morning and Evening Office of Prayer and the legal rites which typified the same, bear witness. And this the Offices of the Christian Church are means of grace for effecting, in all who worthily take part in them. In like manner the work of Atonement and

Office of Mediation are the immediate steps to the mission of the Holy Ghost, that mission which in its accomplishment is the source and energizing cause of our conformity to Christ, and through that conformity of uniting us to Him. And to this the daily service of the Tabernacle, sanctified and inaugurated by the rites of the day of Atonement and the Office for Morning and Evening Prayer, founded on the Eucharist, and being, in fact, the continuation of that Sacrament, testify in the order of their several parts and in the rites fulfilled in them respectively. And through the daily rites of the Christian Church, among other means of grace, the Holy Ghost is ever operating in us conviction of our sins, sincere contrition, assurance of the mercy and forgiveness pronounced upon us by the ministers of Christ, and renewal in body, soul, and spirit, as lively sacrifices unto God; that, as members of the Body of Christ, we may fulfil that work of intercession and that ministry of service unto which God hath ordained the Church in this dispensation.

**PART III.—ON THE RESERVATION OF THE SACRAMENT
OF THE BODY AND BLOOD OF CHRIST, PARTICULARLY
IN REFERENCE TO THE OFFICES OF DAILY PRAYER.**

BESIDES the legal rites just mentioned, there is another type, which, in explaining its spiritual meaning, we also found to have reference to the Eucharist and to the use of the consecrated elements during the week, and which, thus interpreted, not only corroborates our conclusions as to the connexion between the sacrament of the Eucharist and the Office for Morning and Evening Prayer, but throws great light upon the nature of the latter Office.

When the High-priest entered into the Holy Place to offer incense, he found in front of him the Golden Altar on which he was to offer the incense, on his left hand the Candlestick, and on his right hand the Table of Shewbread. The Altar of Incense prefigured that ministry of intercession which was to be offered up by every Angel in the particular Church over which he has the charge; the Holy Place, in which the Altar of Incense stood, being, as distinguished from the Most Holy, the type of the particular Church, as distinguished from the universal Church. The Candlestick was the symbol of that ministry of light,—those holy meditations in the presence of God,—for which the Angel was to prepare the way in the morning, and which were to be delivered by the Angel and the elders in the evening. To these we have already alluded, and shall hereafter have to refer. And the holy Table, with the bread of Proposition or Shewbread abiding upon it as a perpetual memorial before the Lord—this also must have its proper interpretation, and must have some reference to the ordinances and rites of the Church prefigured by the rites of the Law fulfilled in the Holy Place. Accordingly we have shown that this Table, in reference to the service to which it was appropriated, is the symbol of the holy Eucharist, as the rational sacrifice and oblation offered by the Church in presenting before God

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323.

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the memorial of Christ and His Church, under the sacramental emblems of His body and blood : that the shewbread is the type of that perpetual memorial of the sacrifice of Christ, under symbols specially appointed by God in the Church (to wit, the Sacrament of the Body and Blood of Christ consecrated in the Eucharist), which it is the duty of the Church continually to propose and exhibit before the Lord, in all those holy services typified by the legal rites fulfilled in the Holy Place : and that under the type of the High-priest setting in order the holy Table and renewing the loaves of shewbread on every Sabbath day, we have another prefigurative type, although a partial one, of the celebration of the holy Eucharist by the Angel on the Lord's day. For on this occasion the Angel celebrates, in order that the Sacrament then consecrated may be solemnly presented before the Lord, not only at the time of celebration, but also during the week — presented, that it may be the continual memorial of Christ and of His Church, and the ordained emblem of that sacrifice through which all our prayers and intercessions during the week are to be sanctified. And from the type thus presented to us we drew this instruction, namely, that this emblem of the sacrifice of the Lord, the Sacrament of His Body and Blood, ought never to be absent when the Church is engaged in those acts of worship and devotion typified and prefigured by the rites of the Holy Place ordained by the Law.

In the Most Holy Place we have, in the pot of Manna, the prefigurative type of the Eucharist as a spiritual mystery and a means of spiritual communion, addressed to the spirit and surpassing man's understanding. In the Holy Place the Table of Shewbread is the type of the Eucharist, as a significant emblem and symbol addressed to the understanding.

We are therefore instructed in this type concerning the liturgical nature and uses of the Sacrament of the Lord's Body and Blood, which He was afterwards to institute in His Church. And it appears, first, that in the sacrament of the Eucharist, according to the Divine institution, there is not only a communion feast but a sacrifice and oblation,

which God enjoins upon the Church to offer to Him; and consequently that it is according to His ordinance that the holy symbols should be used, not only for communion, but also for purposes of worship, prayer, and intercession. Secondly, that the Sacrament ought to be actually present upon the Altar proposed as a holy memorial before God, on the occasion of all services and rites antitypical to those fulfilled under the Law in the Holy Place; for instance, during the latter part of the Office for Morning and Evening Prayer. Thirdly, that the Sacrament thus proposed upon the Altar, in the appointed services of each week, ought to be consecrated in the celebration of the Eucharist by the Angel on the Lord's day; in order to which the Angel, in celebrating the Eucharist at the Central Altar or Mother Church on the Lord's day, is to consecrate not only so much bread and wine as shall be required for consumption in the communion on that day, but also so much as shall be required for sacred uses during the week.

In the last division of our subject, when considering the relative positions of the sacrament of the Eucharist and of the Offices for Morning and Evening Prayer, our attention was first directed to the internal evidence for our conclusions, and these were subsequently confirmed by the arguments derivable from the types of the Law spiritually interpreted. With reference to the matter now before us, namely, the reservation of the Sacrament and its employment for the purposes of Divine worship, we have been led to the conclusions just expressed by the spiritual interpretation of the types of the Law in the first instance; and now we propose to state the other grounds upon which we rest the authority of this observance as an ordinance of God.

It will assist us in defining the true use of the Sacrament for the purpose of being employed in worship, to review the traces of its use in the past history of the Church. In doing this we shall find that there are two questions to be examined. 1. The non-consumption of the whole of the consecrated elements at the time of its consecration, and the reservation of a part in order to be administered in communion on other occasions. 2. The employment of the

Sacrament, when reserved, in liturgical rites, or in acts of worship in the Church.

I. And first, as to the reservation of the Sacrament in order to be administered in communion. St. Justin Martyr, in the second century, declares in express terms that, after communicating the people, the deacons carried it forth to those who were absent. And it is evident from a letter of Dionysius, bishop of Alexandria, quoted by Eusebius in his history, and also from the writings of S. Optatus, that in the next century the Sacrament was kept at least for the purpose of administering to the sick. The same is evident in the following century (the fourth) from the thirteenth canon of the Council of Nice—and in that and the following century from numerous testimonies in the writings of Fathers and the canons of Councils. From several of these testimonies it is manifest that the Sacrament thus reserved was not only administered in communicating the sick, but also in communicating the faithful in the Church on occasions subsequent to the consecration, the communion, however, being accompanied on such subsequent occasions with prayer.* It appears also, from some authorities, that it was reserved under both species—under that of wine as well as that of bread.†

The fact of the reservation is also proved from the con-

* It is admitted by Cardinal Bona, that the present Roman Catholic practice of communicating persons in the Church "extra sacrificium" (that is to say, of allowing persons to come up to the Altar, and there giving them the communion without any previous or attendant employment of the Sacrament in acts of worship or common prayer) is against the Roman ritual, and was first introduced by the Mendicant Friars. (Rer. Liturg. lib. ii. xvii. 6.)

† Dionysius gives, in his letter, an account of an aged man who in time of persecution had lapsed, and in consequence was under penance. Finding death approaching, he sent his grandchild to call one of the presbyters, that he might be absolved, which in case of approaching death was permitted. The priest being unable to come, sent a particle of the Sacrament by the child, with instructions to moisten it, and place it in the old man's mouth. This anecdote illustrates the 13th canon of Nice, which refers to the viaticum as prescribed by the ancient and canonical law; and also the 76th, 77th, and 78th canons of the Council of Carthage (Labb. ii. 1443), which enjoined the giving of the viaticum of the Eucharist to dying penitents.

S. Optatus relates the fate of certain who had spoiled a Church, and in so doing had profaned the Sacrament reserved at the Altar, and who were afterwards

Just. M.
Apol. ii. p. 98.

Euseb. Hist.
lib. vi. 44.
S. Optat. De
Schism.
Donat. lib. ii.
19.

Labb. ii.
39, 40.

S. Greg. M.
Dialog. iii. 36,
and S. Chrys.
Epist. ad
Innocent. in
Baron. an.
404.

stant reference made to the vessel for holding it, which at first seems to have been generally suspended over the Altar, and which, as early as the middle of the fourth century, is referred to as being occasionally in the form of a dove, and under that name (*Columba*). This form, it is needless to say, was varied in different parts of the Church, as is evident from the names given to it, such as "the Ark," "the Chest," "the Tabernacle." In the East, it seems to have been preserved over or behind the Altar. In the West, the same practice gradually obtained, although it was not finally observed at Rome until the eleventh century, nor universally in the West until the twelfth, or even later; the vessel, or tabernacle, being frequently, in those earlier times, fixed in the Sacristy: and some have supposed that even at Rome, so late as the time of Gregory XI., in the close of the eleventh century, the Sacrament was still reserved in the Sacristy, in the church of St. John Lateran.

Martene De
Antiq. Rit.
lib. I. c. v.
art. III. § 3.

We need not do more than refer to those abuses of the practice of reserving the Sacrament which have been forbidden by express canons, such as the practice of private persons carrying it to their own homes or sending it to their friends. Another custom which obtained, namely, that of carrying it on board ships, is perhaps not to be classed under our present head; for it might have been used, when a priest

torn by dogs. "Sancti corporis reos dente vindice laniaverunt:" "With avenging tooth they tore those that had been guilty of the holy body."

In the 13th canon of the Council of Neo-Cæsarea (Labb. i. 1514), supposed to have been held about A.D. 314, country priests, when present in the church of the city, are forbidden, in the presence of the bishop and city priests, either to offer the oblation or "even to give the bread and cup with prayer:" thus distinguishing between the celebration of the Eucharist and an administration of the Communion at a separate time with prayer.

S. Chrysostom, in his letter to Pope Innocent, describing the violence of the soldiers in expelling him from his church, says, that they penetrated even where the holy gifts, laid up, were preserved; and that the most holy blood of Christ was thrown over the soldiers' coats.

The 11th canon of the eleventh Council of Toledo, A.D. 675 (Loaisa, p. 556), supposes that the Sacrament was reserved and administered to the sick under both kinds; for it refers to the case of such as, in the last moments of life, desiring to receive the Sacrament, had, through weakness, rejected it; having been unable to swallow the holy Eucharist, "except the draught of the cup of the Lord," "præter Dominici calicis haustum."

was present, for purposes of worship as well as of communion, in the same way as were the presanctified elements during Lent in the Eastern Church, and on Good-Friday in the Western Church, of which we are next to speak.

II. With respect to the employment of the Sacrament in liturgical rites or in acts of worship in the Church—again passing by those corrupt and superstitious observances which have been either expressly condemned or have become universally discountenanced, such as the depositing of the Sacrament with the dead, or under the altar of a newly-consecrated church—we would notice the reservation of the Sacrament during Lent in the Eastern Church. In accordance with a canon of the Council of Laodicea (which Baronius supposes to have been held before the Council of Nice, that is to say, before A.D. 325, but, according to the better opinion, it was held between 360 and 370), subsequently confirmed by the Trullan or Quinsextine Council (A.D. 692), the Sacrament is consecrated during Lent only on the Saturday and Sunday. On the Sunday the celebrant consecrates five other wafers or loaves, and after the elevation of the whole together at the time of the exclamation, “Holy things for holy persons,” and immediately before the Communion, he pours the consecrated wine upon the wafers or loaves which are to be preserved, and puts them away into the place provided for them (the ἀποφωρίον), and then proceeds to the Communion; and on each subsequent day, at vespers, after the recital of the psalms, the priest goes to the table of Prothesis, and brings forth one of the wafers, or loaves, from the place of deposit, and places it upon the table. The service of vespers is continued, and the Liturgy for presanctified gifts forms the concluding part of it. The Gospel is read only upon the 24th of February, the 9th and 24th of March,* and in the holy week. But after the reading of the lessons appointed for this season, the priest and deacon go to the table of Prothesis, and the priest places the Sacrament on the head of

Can. 49.

Baron. tom.
iv. Append.
735.

* See the “Interpretation” prefixed to the Liturgy of presanctified Gifts in the Greek Euchology. The days excepted are, the Feasts of the Invention of the Head of John the Baptist, of the Forty Martyrs in Sebaste, and of the Annunciation.

the deacon. The great Introit is made as in the ordinary Liturgy, and the Sacrament is reposed upon the Altar, or holy Table, as the Greeks call it. Then, after short supplications by the deacon, referring to the holy gifts upon the Altar, the priest recites a prayer beseeching the Lord to "look down upon them in their presenting themselves before the Altar, upon which, through the sacramental mysteries, the Son of God continually abides." This is followed by the Lord's-prayer, the elevation of the Sacrament with the exclamation, "Holy things presanctified for holy persons," and then by the Communion. And the service concludes with the post-communion prayer.

The Roman Church, on the other hand, is at issue with the Greek, both as respects the exemption of Saturday from the fast, and as to the unlawfulness of consecrating the Sacrament through Lent. The Roman Catholics deny that the canons of the Council of Laodicea are binding upon the Universal Church; and they altogether repudiate the Trullan (or Quinsextine) Council, which confirmed the Laodicean Canons, and by a subsequent canon directed that, except on Saturday and Sunday, and the Feast of the Annunciation, the Liturgy of the presanctified gifts was to be used throughout Lent. But it does not appear that the Roman Church has ever actually condemned the Greek practice during Lent, or pronounced it an unlawful observance in the Eastern Church; but has only affirmed, both by precept and in its practice, the lawfulness of consecrating the Eucharist during the Fast of Lent. On the contrary, it has been supposed that the author of the Liturgy of presanctified Gifts, now used in the Greek Church, called, in the title to the Liturgy, "Our holy father Gregory the Dialogist," is St. Gregory the Great, who, it is said, wrote the Liturgy for use in the Eastern Church, in condescension to their notions on this subject; or if not Gregory the Great, that Pope Gregory the Second was the author. Moreover, the Roman Church adopts the same practice on Good-Friday; on which day, in deference to the Crucifixion of the Lord, they do not consecrate the Eucharist, but have a service similar in all essential respects to the Greek Liturgy of presanctified Gifts, except that they do

A. D. 692.
Can. 52.

not reserve the consecrated wine in any form, but the bread only. On Holy Thursday the priest consecrates an additional wafer for the following day, which, at the close of the Mass, is conveyed in solemn procession to the place prepared for its reception, either in some chapel or on some side altar; and, after Vespers, the High-Altar is stripped. On the following day, Good-Friday, the Altar remains stripped of all ornaments, and is covered only with one napkin. The service commences with a passage from the prophet Hosea, and a lesson from the Book of Exodus, each followed by an anthem called the Tract. After these is read the "Passion of the Lord," from St. John's Gospel (ch. xviii.). Then follow certain prayers, the antiphonal hymn called the Improperia (being the anthem used in our Liturgy on Good-Friday instead of the Gloria in Excelsis), and certain other hymns; and afterwards, the ceremony of the Adoration of the Cross. The Sacrament is now brought in procession from the place where it had been deposited on the previous day, and placed upon the Altar with a cup of unconsecrated wine; after which, the priest incenses "the Oblation" ("*Oblata*" is the term used in the Rubric). Then, after a short prayer that their *sacrifice* might be so fulfilled as to be acceptable, and the usual bidding of the people to a similar prayer, the priest, without waiting for their response, or reciting the ordinary prayers, proceeds to recite the Lord's Prayer, and the following prayer in the canon of the Mass, invoking the intercessions of the Saints: afterwards, he elevates the Sacrament so as to be seen by the people, and, as is usual in the ordinary celebration of the Mass, parts the host in three pieces, and puts one of these into the cup (although unconsecrated on this occasion), but without reciting the words which accompany and follow that act in the canon of the Mass. He then administers to himself the consecrated wafer in the usual way, drinks the contents of the cup with the consecrated particle in it, omitting all that is usually said in taking the *consecrated* cup, and the service terminates.

It will be seen, therefore, that this service is identical in principle with the Liturgy of presanctified gifts among the

Greeks, although it differs in several important details. It comprises in it the proposition before the Lord of the Sacrament under one species previously consecrated; and the language employed in the prayers for this occasion is even more clearly expressive of an act of oblation or sacrifice than in the Greek Liturgy.

Besides this rite on Good-Friday, it is well known that the Roman Catholics reserve the Sacrament under one species in a tabernacle upon, or in immediate contiguity with, the Altar, not merely for the purpose of communicating the sick, or of communion in the Church, nor with the intent of offering worship to God; but that it may be itself an object of worship and adoration. In the course of the last three hundred years they have introduced the rite of the Exposition of the Blessed Sacrament, in which it is taken out from the tabernacle and placed upon the Altar, or carried in procession. This is done with a view to several distinct ends. One, that during certain periods it may be exposed to view as the special object of adoration; another, that on certain appointed occasions, it may be borne in procession through the public ways, and exposed to view, and there adored by the passers-by; and, on certain occasions, for the purpose of imparting to the people "the Benediction," as it is called, "with the blessed Sacrament." In fulfilling this last-mentioned rite, the priest takes from the tabernacle the Sacrament inclosed in a vessel or instrument called the *ostensorium*, or remonstrance, and, turning towards the people, makes with it the sign of the cross. It is not, however, considered that the occasions on which the rites of Exposition and Benediction may be performed are at the discretion of the priest. The permission of the bishop must be obtained, and it is his duty to take care that the ceremony be not rendered too common, and so the Sacrament come to be regarded with irreverence. The usual time of giving the Benediction is either after Mass or after Vespers.

In examining the causes which led to the establishment of the several rites to which we have referred, whether these rites be true developments and consequences of the Sacra-

ment as instituted by the Lord, whatever might be the original motives or occasions for introducing them,—we find no difficulty in coming to a decision upon the last of those we have mentioned. The history of the introduction of the Roman rites of Exposition and Benediction, as well as the nature of the rites themselves, proves that they originated in the desire to make a demonstration in favour of the dogma of Transubstantiation, and the consequent superstition of worshipping the Sacrament, against those who assailed these errors at the period of the Reformation.

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We need not repeat here the arguments already adduced to prove that the notion of Transubstantiation is contradictory to our senses and our reason; and that our firm belief in the real and actual presence of Christ, of His Body and Blood, in the sacrament of the Eucharist, however it may induce a spirit of worship towards Him who is thus mysteriously present, and even the feelings and demonstrations of reverence towards the outward signs, is yet utterly insufficient to justify the offering of worship to the Sacrament itself. The eye of faith it is which alone is capable of discerning the Lord: the bodily eyes behold only the substances of bread and wine, which, although sacramentally and spiritually changed, are, so far as our *senses* are concerned, but the veil which conceals Him. To assert that the substances visible to our eyes are not bread and wine, is a superstitious fancy and a gross delusion; to worship that which we thus see, is an act of idolatry.

And yet it is impossible to come to any other conclusion than that the rites of Exposition and of Benediction with the blessed Sacrament, as practised in the Roman Catholic Church, were introduced with this object, namely, to be a practical manifestation of this error of Transubstantiation and a means of confirming the people in the idolatrous practice of worshipping the Host. We have seen, indeed, that in administering the Communion where the Sacrament had been previously consecrated, it has been usually accompanied by acts of religious worship towards God and of oblation before Him, both in the Eastern and the Western Church. And there was in former times an ancient custom

that in the more solemn celebration of the Eucharist, after the Lord's Prayer and the prayer invoking the intercessions of the saints, but before the celebrant had pronounced the "Peace," the bishop, if present, pronounced upon the people a benediction of some length, the form varying with the season and day. But neither of those acts furnishes the precedent or gives the idea to the rites of Exposition and Benediction. In these it is employed not for the purpose of offering worship to God, or of presenting before Him the memorial of the sacrifice of His Son, as the propitiation for our sins and the meritorious means of obtaining the answer to our prayers; but for the purpose of presenting it to the eyes of men, that it may be itself the object of worship and adoration, and may be used in administering blessing to the people, as a substitute for the voice of the minister of Him who is the Word of God.*

Leaving, then, this Roman Catholic observance, which, even if we could regard it merely as an act of reverential observance and not of worship offered to the Sacrament, yet, when disconnected from oblation before God, does not appear to be in accordance with the true nature of the Sacrament, nor a legitimate development of the institution of Christ, let us proceed to consider whether the reservation of the Sacrament for any purposes whatever, and for the special purpose of presentation before God, as the perpetual memorial of the sacrifice of Christ, is consistent and legitimate.

To those educated among Protestants this subject is attended with considerable difficulties. Many are inclined at once to reject an observance connected in their minds with a condition of corruption in the Church and with recollections of superstitious ceremonies. In others more deeply indoctrinated in the principles and habituated to the

* We speak here of the Benediction of the people with the Sacrament at separate and distinct times from the Communion and other rites belonging to the Eucharist. The simple act of blessing the people by signing the form of the Cross, with the vessel containing the Sacrament, at the time of celebrating the Eucharist and administering the Communion, is probably a ceremony of older date than 300 years.

polemics of Protestantism, the mind is filled with plausible reasonings against the use or even the existence of the Sacrament except in the act of Communion,—reasonings which assume that Consecration is merely an appropriate rite without any real efficacy, and that the Body and Blood of the Lord are only present to the faithful communicant in the act of receiving; or even that they are not present at all in any real sense, but that the whole is only a lively figure representing the communication of the grace of the Holy Spirit to him who exercises faith in Christ, the Sacrament being, at the utmost, the occasion, and faith being the real instrument, through means of which grace is bestowed.

From all such views and prejudices, which would hinder us from the due examination of this question, it is our privilege to have been delivered. The Order of Morning and Evening Prayer, and the reservation of the Eucharist for the purpose of proposition before God at the time of intercession, depend upon other grounds than those on which the question of the reservation of the Sacrament has been debated in times past. Still the examination of the grounds upon which the reservation of the Sacrament has been practised in past ages with universal consent, will enable us to remove any preconceived objections to the propriety of reservation, and will, therefore, assist us in our further object. We shall, therefore, consider the arguments which have been adduced in support of the practice of reserving the holy Eucharist, first, in reference to communicating the sick: secondly, in reference to the Liturgy, as the Greeks call it, or the Mass, as the Latins call it, of the gifts presanctified, that is, consecrated on a former occasion: thirdly, in reference to its perpetual reservation in consecrated buildings.

We have already given the historical account and description of these several rites or modes of employing the blessed Sacrament; and now we proceed to consider how far the same are consistent with the original institution of the Eucharist and its true developments.

That the sick and dying should receive the holy Communion, that they should not be virtually excommunicated

and cut off from the rest of the Church when visited with affliction and brought into a condition demanding every spiritual consolation which the ordinances of Christ are capable of conveying, and which the Church can administer, will scarcely, upon reflection, be denied by those professing the name of Him who was anointed to heal the sick, as well as to preach the Gospel.

If the sick are to be communicated, the Sacrament must be consecrated either in the Church or in the sick man's chamber. And the first question is, which of these alternatives is most consistent with the holy Eucharist as instituted by Christ?

If, indeed, there be no efficacy in the act of consecrating the Sacrament,—if Christ hath not instituted a sacrifice in the Eucharist,—if the Lord's Supper be merely a feast of love,—it must be comparatively a matter of indifference which course is adopted, and convenience will decide the question. If, as others imagine, the efficacy of the act of consecration depends upon the faith of the recipient in the subsequent act of communion; and if the Sacrament of the Lord's Body and Blood has no existence, except in the combination of the act of blessing the elements by the minister, and the receiving of the communion by a faithful person, then it would seem to follow that the celebration of the Lord's Supper and the Communion cannot be separated, and must take place at one and the same time. It must in this case be contrary to the order of the Lord and to the nature of the Sacrament, to reserve it even for an hour: to carry the Eucharist from the altar before which the congregation is assembled straight away to the private chamber, would be a violation of the nature of the Sacrament: and if the sick and dying are to receive the communion, the Sacrament must be consecrated as well as administered in the private chamber.

We are persuaded, however, and need not repeat the arguments which we have already given for our faith, that the holy Eucharist is essentially a sacrifice, being a true and perfect memorial of the sacrifice offered once for all upon the Cross, and a fulfilling by us, in obedience to the

commandment of Christ, of that mystical sacrifice which He Himself offered in the night before He suffered. We have given our reasons at length for believing that a "real change takes place in the holy gifts through the act of consecration," and that God's act, by the instrumentality of the celebrant in consecration, and not the faith of the communicant at a subsequent part of the service, makes the consecrated elements to be the Sacrament of the Body and Blood of Christ; and that, "where His Body and His Blood are, His whole human nature—His soul as well as His body—and Himself in His Divine Personality, are not absent."

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We believe, moreover, that the Church, as a visible dispensation upon earth, consists properly of many separate congregations, each committed to the spiritual charge of the Angel, with the priests of the four ministries under him, and with its separate altar; thus forming a living symbol of the whole body in heaven and in earth under the one Head of the body, the great Angel of the Covenant, who evermore presents the memorial of His sacrifice upon the altar in heaven, before the throne of God; and these several churches or congregations, in the absence of Christ, and according to His perfect ordinance, are bound together in one by the apostles whom He sends forth, and the prophets, evangelists, and pastors, serving with them and under them. This is the perfect way of the Lord in His Church, and His perfect ordinance; and deflection and apostacy from this His perfect way, can only result in disunion, loss of grace, failure in strength and power and love and holiness, substitution of the powers and wit and the devices and ways of men for the rule and guidance and the purpose and perfect work of God. As the Church attains unto this outward form and development, every baptized man finds his place as a member of the Church of Christ, by being a member of one or other of these particular churches; every baptized man is blessed under the pastorship of the Good Shepherd by being placed under the pastorship of some priest belonging to the particular Church; and he is fed from the altar of Christ, by being fed from the altar of the particular Church.

We believe, moreover, that by Consecration the holy

Eucharist is constituted a perfect symbol, not only of the Body and Blood of Christ, but of the Church also, which is His body and is quickened with His precious life. As saith the Apostle, "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." And it follows that the holy Eucharist consecrated in any particular Church, as an act of that Church fulfilled by its Angel or head, is, after a sort, in like manner, a true symbol and memorial before God of all the members of that Church,—in which all are represented, and in the communion of which all should partake. 1 Cor. x. 16-17.

Believing these things, we are persuaded that the question of the place where the Sacrament should be consecrated, in order to the administration of the Communion to a sick man, is not one of indifference; and that, whether we look to the institution of the Eucharist and the nature of the Sacrament, or to the constitution of the Church and the relation in which the members of the Church stand to the whole body, the consecration of the Sacrament in a sick chamber is contrary to the right order of God, and except in cases of absolute necessity, ought to be forbidden and eschewed. For it follows, from the principles that we have laid down,—

1. That the Sacrifice which Christ has ordained ought to be offered upon the *altar* of His Church: and in saying this we do not refer chiefly and principally to the structure of wood or stone dedicated to that purpose; but we mean that it ought to be offered in the midst of the congregation of the Lord, and in the place where the Church assembles for His worship. We contend that it is the essential characteristic of this holy oblation, that it should be offered by the people, and presented by the celebrant on their behalf, publicly and solemnly, in their presence, with their adhesion and assistance, and consummated by their communion in the same.

2. That forasmuch as the act of Consecration is a real and efficacious act, wrought by the Spirit of God, the consecrated bread and wine cannot be deprived of their spiritual

character or cease to be the Sacrament of the Body and Blood of Christ merely by the termination of the particular service in which they were consecrated. Neither does it follow, because Consecration ought invariably to be followed by Communion, and all that is consecrated ought as far as possible to be consumed in Communion, that the whole must necessarily be consumed on the same occasion. The lawfulness and propriety, therefore, of reserving the Sacrament must depend upon the lawfulness and propriety of the object for which it is to be reserved.

1 Cor. x. 17-21.

Heb. xiii. 10, &c.

3. That all who partake of the Communion partake of the sacrifice of that Altar which God hath given us; as, saith the Apostle, "We are all partakers of that one bread." And he proceeds to argue that, as Israel after the flesh in eating of the sacrifices are partakers of the altar, and as the Gentiles in sacrificing to devils have fellowship with devils, even so and in like manner we also drink the cup of the Lord and are partakers of the table of the Lord. And in another place he saith, "We have an altar, whereof they have no right to eat which serve the Tabernacle." And therefore from that sacrifice which is offered for all, the sick ought also to receive; of that bread representing the body of which they are component parts, the sick ought also to partake,—for they are of the one family and household, and though not able to appear at the great Feast, yet from the one table the Master sends forth to them their portions.

Therefore we maintain and espouse as a true, godly, and apostolic usage, apostolic in its spirit, and no doubt apostolic in its origin, and by its traditional derivation from the first apostles, that most ancient practice of reserving the holy Sacrament for the sick. We believe and profess that it is the duty of every Church fulfilling the office of a good and tender mother towards her children, to set apart, and have continually in readiness, the blessed Sacrament of the Body and Blood of Christ, in order to impart the same, through the proper organs, the pastors of the flock under their Angel, in every moment of necessity to the sick and dying.

And if the Sacrament is to be continually reserved for any purpose whatsoever, there ought to be no question as

to the place where it should be deposited. Believing it to be a true *sacrament* of the Body and Blood of Christ,—believing the consecrated bread and wine to be outward and visible signs of His Flesh and Blood, verily present under those signs, and true symbols appointed in the Church, by God Himself, testifying of the real presence of Christ,—we are bound to deposit them in the place of highest honour and greatest sanctity. We are not warranted in removing them from the sanctuary, or in hiding them away in a closet in some inferior part or adjoining chamber; but we are bound to preserve them in some appropriate place of deposit either upon, or in immediate contiguity with, the Altar.

II. Let us next proceed to the reasons which may be adduced for the use of the Liturgy or Mass of gifts presanctified, or consecrated on a former occasion. In speaking of this, as practised during Lent among the Greeks, and in the Mass on Good-Friday, among the Roman Catholics, we need not refer to the particular occasions on which these services are used. We have already remarked upon the appointment of the Lent Fast, and have shown that it was not an observance of the primitive and apostolical age of the Church: we shall have to explain hereafter, the reasons for not consecrating the Sacrament on Good-Friday, but administering that which has been consecrated on Holy-Thursday. Passing from the particular occasions on which this rite is to take place, the principle involved, is the lawfulness of not merely reserving the Sacrament for the object of administering the communion, but also for that of presenting it upon the Altar of the Lord as a holy memorial, at times distinct from the time of consecration, and subsequently of administering from it the holy communion. We need not say that we believe this principle to be well founded, and to be consistent with the nature of the Sacrament and conformable to the institution of the Lord; for we have already established this principle in our examination of the types of the law, and are about to consider the other grounds which exist for the oblation or presentation of the Sacrament before God, at the time of intercession, in the Office of

Pp. 56, 57.

Morning and Evening Prayer. It follows, from what we have already said, that as the consecrated bread and wine when reserved, do still continue to be the Sacrament of the Body and Blood of Christ, they are, in fact, when placed upon the Altar, in order to the administration of the communion, a true symbol and holy memorial of the sacrifice of Christ.

Pp. 170-172.

We believe, moreover, for reasons which we have already alleged, that if under any circumstances it be lawful to reserve the Sacrament for communion in the Church, on occasions subsequent to the consecration, it is not only lawful, but imperative, that it should be proposed upon the Altar, as a memorial sanctifying our acts of worship offered at the time, and a means of approach to God on the particular occasions. Any other course would be inconsistent with all we have learned of the true nature of the Sacrament. And to this the early Church, both in the East and West, gives ample testimony in those ancient and venerable liturgies which, in their present form, have been in use for at least 1300 years, and are probably the transcripts or exemplars of forms yet more ancient, and possibly unwritten, which existed in the earliest ages of the Church.

We need scarcely advert again to the rite of exposing the holy Sacrament and therewith blessing the people as practised in the last two or three centuries by the Roman Catholics. The great objection here is not so much to the practice itself, as to the motives which led to its introduction, and the superstitious opinions, feelings, and habits, to which it is rendered subservient. There remains one other reason for the reservation of the Sacrament meriting attention, namely, the propriety of this observance in reference to buildings consecrated to the worship of God.

III. It is frequently alleged that the presence of the blessed Sacrament is the true hallowing or consecrating of the Church; and therefore that it should never be absent from the Temple which is dedicated to God, to His worship and glory. It is, moreover, asserted that this is the fittest means of impressing upon those who come into the house

of God, the sense of His presence, and the fear and reverence of His holy Name. We have sufficiently guarded against the supposition of such a change being wrought in the elements as is understood by the term transubstantiation. But it is quite consistent with our rejection of this error to admit, and we are not disposed to deny, the good effects thus attributed to the perpetual reservation of the Sacrament in the Church. Such considerations, however, are not, by themselves, a sufficient argument for the reservation. It is not allowable for us of our choice and by our will to prescribe the rites which are to be observed in the worship of God, however valuable the effects which may be anticipated from the observances we would establish.* We can only conclude from such considerations, the probability that the observance is according to His will; and if this were all that could be alleged, it would be our duty to rest satisfied that He would, in His own wisdom, and in His own time, instruct His Church in all that is really conducive to our spiritual benefit, and to His own glory. But admitting that there are sufficient grounds for the reservation of the Sacrament, a conclusion to which we have already arrived, we may then perceive how beautifully this act of reservation illustrates all that we are taught concerning the nature of the Sacrament and the hallowing of sacred things. For, believing that the Church, solemnly consecrated to the worship of Almighty God, is peculiarly His dwelling place—His house, we cannot but recognise the Sanctuary, wherein the Altar is fixed, as standing in the relation of His Presence Chamber, and the Altar itself, as it were, His mercy-seat and throne. And thus the reservation of the Eucharist, which is the symbol and sacrament of His actual presence, gives new meaning and more intense reality to the act of the Church in setting apart and consecrating a building to His worship. And where the spiritual nature of the Sacrament and the mystery contained in it, are

* We speak here of those solemn rites which form the essential parts of Divine Worship, but do not refer to those ceremonial acts and subordinate observances which pertain merely to the decent, orderly manner of our worship.

devoutly believed, the reservation of it in the most sacred part of the Church, must be a powerful means of exciting, in those who draw near to worship before God, the holy awe which becomes His presence, and of increasing faith in Him, assurance of His grace, joy, love, adoration and worship of Him who vouchsafes to dwell in the midst of the congregation of His saints.

We have passed under review the more important of those rites and practices which are now observed in the Church, both Eastern and Western, and have also sought to distinguish how far these rites were genuine developments of the Sacrament instituted by the Lord, and the fruit of the operation of the Holy Ghost: for in all ages, since the day of Pentecost, He hath still abidden in the Church, and continued to carry on therein His gracious operations; although, in the absence of the principal organs of the body, those operations have been impeded and the growth of the body unto perfection hath been stayed. With respect to that rite which we have now in the last place to consider, the proposition upon the Altar of the holy gifts, at the time of intercession in the Morning and Evening Prayer, it is not to be expected, for reasons which will presently appear, that we should find any trace of it in the history of the Church subsequently to the apostolic age. Whether this rite was actually practised in the days of the first Apostles—whether in those days the office of Angel, in its complete development, the ministry of intercession fulfilled by him alone in the particular Church, and, in a word, the perfect order in all respects both of the Eucharist and of daily prayer were actually ordained and introduced; or whether it has been the will of God to reserve the knowledge and practice of these things to these last days (in which His complete purpose in the Church, in this Dispensation, has yet to be accomplished), are questions left unsolved in holy Scripture; nor are we able to obtain any light in reference to them from the tradition of the Church. We may, however, conclude with considerable certainty (and tradition and general consent concur therein), that the rites of the

Christian Church, in the first years of its existence, and probably before the destruction of Jerusalem, could not have attained any considerable development. But, whether it be so or not, the loss of the distinct office and place of the Angel, to whatever extent that office was previously developed, became the necessary consequence of the suspension of the Apostolic Office, that is to say, of its exercise by Apostles, or men sent forth immediately by God. When bishops became "successors of apostles," they ceased to occupy the place and to exercise the functions of Angels, in the complete spiritual meaning of that term: and in this was involved the failure of the ministry of Intercession,* as distinguished from the prayers and intercessions offered at the Altar in the holy Eucharist, and of all those functions and distinctive acts fulfilled by a fourfold ministry in the priesthood, and respectively distinguishing those four ministries. We cannot therefore expect to find the precise example of this rite in the Church, at any later period than that which is called the apostolic age. We are deprived, through the present condition of the Church, of the arguments to be derived from example; but the absence of example is no objection to the truth and validity of the rite.

We have seen, however, that it is according to the true nature of the Sacrament and of the constitution of the Church, that it should be reserved for the communion of the sick; and that being reserved, it should be deposited and reposed, in the most sacred part of the building, the symbol ordained in the Church by God, of the presence of the Lord, of His Body and of His Blood,—and not merely the symbol, but the Sacrament of His presence. We have seen that it is lawful to reserve it for administering in communion to the people on fitting occasions, and that when thus administered in the Church, it ought to be placed upon the Altar as a memorial before

* We have shown that the Office of Angel, the ministry of intercession offered by him, morning and evening, and the ministry of the four priests, morning and evening, belong to the particular Church; while the Eucharist is an Office pertaining to the universal Church.

the Lord of the sacrifice of Christ, and from the Altar dispensed to the people. We have seen that, being reserved, the depositing of the Sacrament in the most sacred and prominent place gives force and meaning to the rite of consecrating Churches, and is a legitimate means of reminding us that we are in His sanctuary, where He vouchsafes to dwell, and of exciting our feelings of devotion towards God, and the remembrance of His benefits in Christ. Let us then examine whether it be the order of the Lord, and consistent with its institution, that the holy Sacrament, consecrated on the Lord's day, and reserved in the Church, should be proposed before the Lord as a holy memorial of the sacrifice of Christ, at the time of Intercession, in Morning and Evening Prayer. Such has been the result of our interpretation of the types of the law, and now to the same result we shall be led by examining the constitution of a particular Church, and the Divine Offices as ordained to be observed therein. To prove this, we have but to recapitulate conclusions already established. We allude to the following.

The Divine Offices of the Church, in their completeness, can only be fulfilled in a particular Church, by the Angel with the priests of the four ministries under him; each Church being the symbol and type of the universal Church, the Body of Christ.—The week is a sacred period, consecrated to the complete worship of God, and limited and defined by the recurrence of each Lord's day, the first day of each week: so that within the week all the essential parts of the continual worship of God should be completed and comprised.—The basis of all the offices and rites of worship is the holy Eucharist: and this sacrament celebrated on the Lord's day, by the Angel, at the Altar of the particular Church, is the basis of the daily Offices of Morning and Evening Prayer, which, with the holy Eucharist, and the two additional Offices on the Lord's Day, comprise all the Offices of observance during the week, and together make up the complete Liturgy of the Church, as the same applies to the perpetual worship of Almighty God.—Lastly, the connecting link between the

Office of the holy Eucharist and the Office for Morning and Evening Prayer, is the ministry of Intercession offered both in one and in the other of these Offices; to which ministry of Intercession in the Office of Morning and Evening Prayer, the earlier parts of the Office are introductory.—These positions we have proved, both from the construction of the services themselves, as ordained by God, and from the types of the law.

The holy Sacrament, therefore, proposed upon the Altar, is a necessary and essential accompaniment to the act of intercession in both these Offices; although in the one the Angel ministers at the Altar; and in the other, ministers before the Altar but at a distance from it (a distinction of position founded upon principle, which we have already remarked, and shall again revert to). For what is this ministry of Intercession which the Angel fulfils in the Office of Morning and Evening Prayer? It is not the ministry fulfilled by a priest offering up prayers in the public congregation upon any voluntary occasion of their assembling. It is not the ministry fulfilled by one of the priests in the daily Office of Morning and Evening Prayer, when, as one of the four priests under the Angel, he offers the confession, or the vows, or the profession of faith of the Church. It differs modally in one respect even from the ministry of prayer and intercession offered in the celebration of the holy Eucharist; for although the same identical act, as we have proved both from the Law and from the construction of the weekly services, yet it is not fulfilled by the Angel acting in the same relation and office in the Church.

The ministry of the priest in the voluntary assemblies of the Church is a holy function fulfilled by one qualified, by the gift of the Holy Ghost in ordination, to offer the prayers of the people, and to bless them in the name of the Lord: by his ministry the Lord fulfils His promise that where two or three are gathered together in His Name, He is in the midst of them. Still the priest officiating on occasions such as these, has no necessary connexion with, or necessary relation to, those whose prayers he offers, beyond that general relation derived from the fact that he is a minister of Christ,

separated by ordination from the rest of the congregation to this among other functions.

The ministry of the priest in the Morning and Evening Prayer is a function of peculiar sanctity, fulfilled by one standing in an immediate spiritual relation to the flock among whom he ministers; and his ministry forms a part of that Divine Office ordained by God Himself for the daily offering of worship in His house. Yet is he but one of four, who are all subordinate to the Angel in the very act of fulfilling their ministry; and by this partial ministry he bears witness to that distinction between the Lord and the servants whom He employs in the Universal Church as the organs of His ministry by the Holy Ghost. For the Lord Jesus Christ is our great Apostle, the Prophet like unto Moses, the Evangelist and Preacher to the poor, the good Shepherd who giveth His life for the sheep; in Him dwelleth the Holy Ghost, without measure or limitation, and He comprises all gifts in Himself. But when He ascended up on high, He gave gifts unto men, and those gifts are ministers of whom no one combines in his own person all these offices: but "He gave some men apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In men, therefore, these gifts, combined in the Lord, are partitively manifested; and of this the ministry of the priesthood, under the Angel in the Morning and Evening Prayer, is an example and type.

Yet more holy is the ministry of the priest who, with the sacred emblems—the consecrated gifts—lying before him and before God, offers up prayers and intercessions at the Altar, in the celebration of the holy Eucharist. Looking merely to the character of the act, no higher ministry of prayer than this can be fulfilled. But yet, in the celebration of the holy Eucharist, there is not necessarily any special relationship or spiritual union between the ministering priest and the congregation, apart from the immediate office which he celebrates. And the priest acts as an instrument in the hands of Christ, and His representative, solely while fulfilling the particular ministration in which he is engaged: his office of representative is limited to that ministration.

But when we come to the offering of Intercession by the Angel, morning and evening, although looking to the character of the act, this ministry is not of a more sacred character than the intercession offered in the Eucharist (for we have proved them to be identical): yet having regard to the relative position of the Angel to the congregation among whom he officiates, he is invested with a character, and placed in a relation, peculiar to the office which he bears. The Lord hath so constituted His Church on earth, under His Apostles, that in each particular Church there is a spiritual union effected, and a relation established, between the Angel and the people of his charge, of a nature so intimate that, although strictly limited to the province of the particular Church, yet within that limitation it more closely resembles the union and relation of Christ with and to His Body, the Universal Church in heaven and earth, than in the case of any other minister, even of Apostles. The relationship of Apostles is, indeed, to the whole congeries of particular churches forming the Catholic Church on earth, and is not limited to one of those churches; but still it is that of Elders under Christ the head, assessors hereafter with Him, and, in His absence, the organs of His ministry of rule. The Angel is subject to the Apostles, and in this relation his Church is associated with him as one corporate body, forming one individual of the entire number of churches placed under the jurisdiction of the Apostles. He is the head of this body, united with it in the Holy Ghost, the perfect representative to His flock of Christ himself in His office of High-priest. This is the perpetual testimony of St. Ignatius, the disciple of St. John, and the witness of what bishops were in the presence of Apostles,* before yet the memory of the office in its integrity had failed. "I think you happy," he writes to the Ephesians, Eph. i. "who are so joined to your bishop, as the Church is

* "The witness of what bishops were in the presence of apostles." And it will be observed that the extracts from the epistles of St. Ignatius, which follow, not only set forth the office of the bishop in relation to his Church, but also evidently imply the relation of apostles to the Universal Church and their universal jurisdiction, and the subjection of all bishops to them.

Magn. 6, 7. to Jesus Christ." To the Magnesians: "Your bishop presiding in the place of God, your presbyters in the place of the Council of the Apostles. As the Lord did nothing without the Father being united to Him, neither by Himself nor yet by His Apostles, so neither do ye anything without your bishop and presbyters." To the Trallians: "Ye are subject to your bishop, as to Jesus Christ; also be ye subject to your presbyters, as to the Apostles of Jesus Christ our hope." And to the Church in Smyrna: "See that ye all follow your bishop, as Jesus Christ the Father; and the presbytery, as the Apostles." "Whosoever the bishop shall appear, there let the people also be; as where Jesus Christ is, there is the Catholic Church." And in all parts of his epistles the same idea prevails.

Such, then, is the amplitude of the spiritual office of the Angel within the bounds of his Church; and of this, the distinguishing character, the great outward manifestation, the great fruit and result, is the ministry of Intercession: wherein the Angel, uniting in himself the whole flock over whom the Lord hath constituted him to be head, and gathering into one the ministry of the four priests under him—comprising them as it were in his own ministry, approaches unto God, in the person of Christ; and Christ, in him by the Holy Ghost, fulfils on earth in the particular congregation, that office of Intercession which, as Head of His Church and gathering up all His people under Him, He fulfils in heaven at the right hand of the Father.

And how hath this His ministry been fulfilled in heaven? Not without the memorial of His Sacrifice! Almighty God accepts and answers the intercession of His Son, because He accepts His Sacrifice! The Great High-Priest constituted after the power of an endless life hath come into the presence of God, where He ever lives to make intercession for us, not otherwise than through the Veil of His flesh, and carrying into the Most Holy the Blood of the Sacrifice in which He *was* victim and *is now* High-priest. Are these figures, employed and dwelt upon by the Apostle in his Epistle to the Hebrews, as the foundation of the most sacred truths,—are they unmeaning terms? Hath not God given in His

Church visible symbols, the Sacrament of that Flesh and of that Blood verily present? Must not this ministry of Intercession, ordained by God to be offered morning and evening by the Angel in this especial office of Angel and representative of the Lord, as high-priest and intercessor,—must it not have especial reference to the Sacrifice of Christ? All prayer has reference to this Sacrifice: we conclude our prayers with the words, “through Jesus Christ;” and by the use of these words our devotions are all stamped with the impress of our faith in His mediation. And this of itself is an argument for the perpetual reservation in the house of prayer of those holy gifts which the Lord has vouchsafed us as the Sacrament and symbol of His presence and the emblem of His passion. For why should we be afraid to express in symbols which God Himself has ordained, that which we are always careful to express in words? How then can we bring ourselves to conceive that the symbols thus appointed to us are to be withholden at the time of entering upon this our highest ministry of worship? Rather, how can we believe that this office of Intercession which we profess to offer can be acceptable to God, when we refuse to present before Him those symbols?

Remembering that the Lord has given in His Church the symbols of his Body and Blood, spiritually and sacramentally present, to be the true and lively memorial of that Sacrifice which He himself pleads before the throne of God as the meritorious foundation of His own intercession; remembering that in the Eucharist we have in the acts of consecration and oblation the memorial of His passion; and that in the prayers made at the Altar with the holy gifts lying thereupon we have the fulfilment upon earth of His work of mediation; and lastly, remembering that in the Morning and Evening Prayer, although we have not the actual sacrifice, for this belongs to the Eucharist alone, yet we have the fulfilment of His mediation continued in the ministry of Intercession; remembering these things and investigating the nature of this ministry of Intercession, and contemplating it in its spiritual truth and reality, we cannot but conclude that the proposition of the holy Sacrament at

this time of intercession, morning and evening, is agreeable to the institution by Christ. Nor is this all; we are further induced to demand, whether it be not an act of irreverent intrusion to come into the presence of God, assuming to fulfil, through the grace of Christ, that office of Intercession which is the distinguishing characteristic of His own high-priestly office, without the presence of those holy symbols of His sacrifice and passion upon which His own intercession is founded, and which is the only plea by which we can hope to render our ministry acceptable to God. Do we not, when these symbols are absent, leave it to be inferred, that we are in ourselves the intercessors, and that by virtue of grace bestowed upon us, and not by virtue of the presence of Christ, in heaven before God and on earth amongst His people, our intercessions are accepted by the Father?

We view the Office for the celebration of the Eucharist on the Lord's day by the Angel at the central altar and the Office for Morning and Evening Prayer throughout the week, with the two additional Offices on the Lord's day, as one connected whole,—one divine Liturgy for the continual worship of God in His Churches upon earth. It consists, indeed, of two distinct Offices;* but one of these is liturgically derived from the other, and the two are connected by one act of intercession. Regarding it as one Liturgy of worship and prayer, it is based upon the consecration and oblation of the Sacrament, consecrated for the service of the week on the Lord's day; and the intercessions and prayers offered at that time (and expressly ordained to be offered after the consecration, and with the consecrated gifts upon the Altar) are, as it were, the heart and centre from which the other devotional rites of the week proceed, flowing therefrom as a stream of life, and returning in their course thither again. And such is the spiritual operation of these rites: the fourfold ministry of the priesthood, starting from this first act of worship and prayer, proceeds by

* The additional Offices on the Lord's day are in form identical with the first part of the daily Morning and Evening Offices, and both in that respect and in every other stand in the same category.

conducting the flock on each appointed occasion through acts of humiliation and dedication to the great work of prayer and intercession; and then, the priests having fulfilled their part, the people are, as it were, brought up by their ministry to the point from which that ministry proceeded, and thus are prepared and matured for the final Intercession by the Angel, which winds up and fulfils that whole Liturgy of prayer and devotion.

And since the consecration of the elements on the Lord's day, to be the Sacrament of the broken body and shed blood of the Saviour, is the foundation of the Liturgy, therefore the consecrated gifts should remain from one Lord's day to another, to be the perpetual support liturgically (or rather ritually) of all the acts of praise, worship, and prayer, offered during the week, and to be the continual seal of that Intercession which is the consummation and perfection of our prayers and worship. The Sacrament, consequently, should be reserved in the sanctuary at all times, and should be brought out and proposed upon the Altar at the time of Intercession.

Presuming that the Sacrament, when not actually placed upon the Altar, is to be preserved in the sanctuary, and in close proximity to the Altar, we are presented, in these ordinances of the Church now under consideration, with another complete series of antitypes to the ordinances or observances under the Law. And although we have shown that, in the Church of Christ, there is to be no imitation of the Law, nor any direct derivation of rites and observances from it, nor any introduction of observances at the will or by the selection of man in order to correspond to it; still we are assured from holy Scripture, and from the prophetic word, that the perfect order of the Church, and the complete development of her ordinances, will present a perfect antitype to the former rites: so that the clear and unequivocal correspondence, antitypically, of any rite in the Church to the Law of Moses is no slight argument, so far, of its authenticity.

By the commandment of the Lord given unto Moses, ^{Exod. xvi. 22-34.} Aaron laid up a pot containing an omer of manna in the

John vi. 22.

Most Holy Place, before the testimony, and reserved it to be laid up before the Lord, to be kept for all the generations of Israel, that they might see the bread wherewith the Lord had fed them in the wilderness. This Manna was declared by our Lord to be the type of that Bread which cometh down from heaven, and giveth life unto the world: and the pot of Manna thus laid up before the Ark was, as we have seen, a type of the holy Eucharist as the great mystery and sacrament of the Gospel in its highest and most spiritual aspect. In the Holy Place we are presented with another and a different type of this sacrament of the Eucharist: for there it was ordained that the Loaves of Shewbread should be always on the table, a memorial before God of the Tribes of Israel—a type of Christ the Bread of Life, and of the Church His body. And now we have seen that, although the great spiritual blessings and mysteries, of which these were the prefigurative types, are actually bestowed upon us, or effected in us, by the operation of the Holy Ghost, yet God has not seen fit to leave us without outward and visible signs and symbols of them; not in all respects or in every case the same symbols as were ordained to be types in the Tabernacle and Temple, but where different, still corresponding to those types. The visible signs and symbols instituted by Christ of that intimate, spiritual, hidden, and abiding communion, and mutual indwelling of His people in the Lord, and of Him in them, to which He hath admitted them, which was typified by the pot of Manna in the Most Holy Place, is beyond a doubt the sacrament of the Body and Blood of the Lord, in which the outward forms or species are the consecrated Bread and Wine. The visible sign and symbol of Christ and His Church, one holy bread and one holy body, upon whom, and upon all His ransomed creation in them, the Lord looks down with favour and acceptance, is the same most holy Sacrament. And therefore, when, according to the will and ordinance of God, this Sacrament is reserved in the most sacred part of the Church, this rite presents a perfect antitype and spiritual counterpart, in our ritual observances, of that pot of hidden Manna laid up before the Lord before the Ark in the Most Holy Place.

And when the Sacrament thus reserved is brought forth from its place of deposit, and is seen upon the Altar in the services antitypical to those fulfilled in the Holy Place, we have the exact antitype and spiritual counterpart, in our liturgical and ritual observances, of the memorial loaves of Shewbread proposed upon the holy table. God has given us the symbols antitypical to the Jewish types, and He ordains the observances antitypical to the Jewish rites.

Having thus derived, from our analysis of the order of worship as ordained by God for the weekly service of the Church, the same conclusions as those derived from the spiritual interpretation of the legal types, we shall see more distinctly than before the reasons why, although the holy gifts are to be proposed upon the Altar, the Angel offers intercession, not at the Altar, but without the Sanctuary. The holy Eucharist, speaking of it in the light derived from the types of the Law, is an Office belonging to no particular Church; and although, when celebrated on the Lord's day by the Angel, it bears the relation on which we have insisted to the Offices of the week to be fulfilled in the particular Church, yet this alters not its large and catholic character. The Eucharist is the type of the spiritual and heavenly. Whereas, on the other hand, the Office of Morning and Evening prayer is the type of the earthly condition of the Church; a condition, wherein the Church is endowed with spiritual ministries, and in the person of her Lord hath an entrance even "within the Veil," but still is surrounded with earthly elements, whose spiritual efficacy and blessedness are wholly derived from the Lord Himself and from His high-priestly office, at the right hand of God; a condition, wherein the worship of God is conducted in separate congregations, of which the Angel is the head and the type, manifesting that we have attained in spirit only, and not in body, to that general assembly and congregation of the first-born to which we shall be admitted in the resurrection of the just. Therefore, in the celebration of the holy Eucharist we realise the presence of the Lord as High-priest "within the Veil;" and this is manifested by the access of the celebrant in the holy Eucharist to the Altar. But in the Morn-

ing and Evening Prayer, the introductory acts of humiliation and dedication are as acts fulfilled by the priests of old in the court of the Tabernacle; and the intercession of the Angel itself is but as the act of the High-priest entering into the Holy Place and offering incense at the Golden Altar, and therefore is most fittingly fulfilled, not at the Altar, but without the Sanctuary.

And again, passing from the antitypical character of this ministry of intercession, and regarding it in its essential nature as an ordinance of the Gospel, it seems fitting that the Angel—in taking upon himself so high an office, which he fulfils, not as we may say, arbitrarily, accidentally, and temporarily, as in the celebration of the Eucharist, but in consequence of a definite relation in which God has set him in the particular Church,—should by his position and demeanour show that, after all, it is only within the province of the particular Church committed to his charge by the Lord through His Apostles, that he exercises this function, and that he forgets not, in his position among his own flock, his subjection to the Lord in His Apostles in the Catholic Church.

+ We are led then to the conclusion that the presence of the Sacrament is necessary to the perfect worship of God, not upon motives of convenience or of reverence merely; not merely in order to satisfy the spiritual affections and desires of the soul; not to exercise the sentiment or the imagination; although these also have their subordinate place, and ought to be drawn forth and employed in our service of God: but upon motives of duty and obedience to God, and in conformity with the dictates of reason and of faith.

The outward rites and ceremonies of religion ordained by God in His Church, are all, of necessity, symbolical. Words are themselves but symbols; and beyond their *symbolical* power they are but a breath, propagating motion throughout space without end or object. We are living in a world so constituted by God that the external phenomena invariably express the unseen principle and spiritual law of existence hidden in God Himself. Creation, the work of God's hand, is not a bare fact, imparting no knowledge but

of that which is seen: "For the invisible things of God Rom. I. 20. from the creation of the world are clearly seen, being understood by the things that are made." When we proceed to contemplate man, the master work of creation, we find that his form is adapted to, and therefore must needs express, his inward being; his motions and gestures, and not his words only, express his thoughts. And, finally, when we regard him in political society, we find that whatever principles are influencing the mass, will always shape to themselves an outward form, both in the habits of the community and in their institutions.

Nor is it otherwise when God reveals Himself in His Church; nor in constituting His Church does He contradict His laws of creation, or do violence to the nature of man. We may rest assured that the true faith, which is the genuine inspiration of the Holy Ghost, will never want means of expressing itself in signs and symbols; nor will it be necessary for man to exercise his ingenuity in devising or selecting them: they will be found ordained for his use by God. Therefore our only object of inquiry is, what are the symbols which God enjoins upon us for our use in His worship?—and how are we commanded to employ them?—being assured that He doth appoint to His Church such outward rites and observances as will adequately express the true nature of that spiritual operation of the Holy Ghost, which is the substance of worship in the Body of Christ.

Now, God has revealed to us that our only way of approach to Him is through the sacrifice of our Lord Jesus Christ His Son upon the Cross—that this sacrifice is the foundation of all acceptable worship. And He has been pleased not to leave this as a dogma, or merely to prescribe the expression of our faith in it in words; but He has seen fit to clothe it in a symbolical rite: He has instituted the sacrament of the Eucharist as the expression of it. And this Sacrament is not merely a supper or feast—a partaking of bread and wine in honour of God and in commemoration of Christ; but it is a commemorative sacrifice—wherein the holy gifts, which, after consecration, are sacramentally the body and

blood of Christ, are laid upon the Altar—and, while thus proposed before God, are offered on the ground of that intercession which is made unto Him for all those on whose behalf the sacrifice is offered. And we have shown that such intercession, either expressed or implied, is inherent in the sacrifice; and that, if God's holy order is to be observed, this intercession must be expressed while the consecrated gifts are actually present upon the Altar:—that the oblation of the gifts and the offering of prayer are both essential parts of one act; and that if either of them be omitted, God's ordinance is violated, and the Church fails in the office committed to her and in observing the Divine institution.

This order, therefore, has the authority of God, and we are bound to obey it without alteration or deviation. And it proves that, in the highest act of worship which God has ordained, it is not enough to make prayers and intercessions to Him by word only. It is essential that those prayers and intercessions be made in the presence of the holy gifts forming the material of that sacrifice which He has instituted, the Christian Sacrifice;—even as Christ, who by the Holy Ghost fulfils this work in the Church, did first in His own person enter upon His work of mediation, through the offering of His Body and the pouring out of His Blood.

It follows, then, that the Intercession offered by the Angel morning and evening, being identically the same in its spiritual quality with that offered up in the Eucharist, although presented by him strictly in his character as Angel, is also a ministry which, by the ordinance of God, does not consist in word only; but that the holy Sacrament, the emblems of the sacrifice of Christ, the symbols and sacrament of His Body and Blood, should also be present on the Altar: and that it is as contrary to the ordinance of God, who hath given to us the form and order of the Office of Daily Prayer, that those holy symbols should be absent in the Morning and Evening Intercession, as it would be contrary to God's ordinance that the intercession and prayer in the celebration of the Eucharist should be offered without the previous consecration, and in the actual presence, of the Sacrament.

And further, if there be that connexion which we have proved between the celebration of the Eucharist on the Lord's day and the daily Office, and if the Morning and Evening Intercession be not only identically the same in quality with, but be actually the continuation of, the intercession offered in the Eucharist, in the celebration by the Angel on the Lord's day, then it also follows that the time of consecrating the Sacrament thus to be reserved is not a matter of indifference; but that the holy gifts or elements, which are to be placed upon the Altar before God in the intercession offered morning and evening during the week, ought to be consecrated on the Lord's day, the first day of the week, in the celebration of the Eucharist by the Angel.

We conclude, therefore, that it is the office and duty of the Angel of every particular Church, in celebrating the holy Eucharist on the Lord's day, to consecrate the Sacrament, not only for the purposes of worship and of communion on the actual occasion of the celebration, but also in order that during the week the holy Sacrament may be reserved and deposited in the Sanctuary, and be placed upon the Altar at the times of the Intercession, morning and evening. With respect to the further occasions of communion we postpone our remarks, that they may be introduced in their proper place; and we merely refer to the subject, that it may not be supposed that we forget the principle already laid down in discoursing on the communion, namely, that "it is an unalterable law of this holy sacrament, that ^{P. 201.} whatever has been consecrated, although it is to be reserved so as to fulfil the lawful cause, or to meet the lawful occasion, which calls for reservation, yet must be, sooner or later, consumed."

Before quitting this subject, let us say one word with respect to the place or locality in which the Sacrament ought to be preserved, which we have already stated to be the Sanctuary, in immediate proximity to the Altar. The frequent words of prophecy which have been brought to us through the prophetic ministry, have been to the effect that the symbols of the Body and Blood of the Lord

should be ever before Him. This has special reference to the type of the Shewbread in the Holy Place, and therefore especially instructs us and demonstrates that the Sacrament ought to be present, when we are engaged in the acts of worship and devotion prefigured by the several rites of the Holy Place; that is to say, principally, in the offering of the daily prayers and intercession. Yet the words seem capable of a larger interpretation, and may readily be understood to point to the Altar as the proper place, or, at least, the locality or quarter where the Sacrament should be continually preserved. We have, indeed, referred to the loaves of the Shewbread upon the Table in the Holy Place as being the type of that memorial of Christ, the Bread of Life, and of the Church, His Body, and therefore as an ordinance of the Law, corresponding to the proposition of the holy Sacrament at the time of the Intercession. But there is nothing in this type to direct us as to the exact locality where the Sacrament is to be reserved. The spiritual interpretation of the Table of Shewbread leads us merely to this, that the Sacrament is to be used for the purpose of proposition before God as a holy memorial, and not only for the purpose of communion. It affords neither rule nor light as to the proper place of deposit for the Sacrament, either during the time of the Intercession or at other times. There can be no doubt, however, that, in the Christian Church, the Altar is the proper place, and indeed the only place, where the Sacrament should repose, when employed for the purposes of religious worship. At other times it may be enclosed in some tabernacle, or chest, or other suitable depository, upon or in immediate contiguity with the Altar, so as not to be exposed to the gaze of the people on less solemn occasions.

**PART IV.—CONCLUDING REMARKS UPON THE OFFICE OF
MORNING AND EVENING PRAYER AS ANTITYPICAL TO
THE DAILY RITES UNDER THE LAW : AND THEREIN AS
TO THE GENERAL FORM AND ORDER OF THE OFFICE,
AS PREFIGURED IN THE TABERNACLE AND ITS SERVICES.**

WE have endeavoured to fulfil the purpose intimated at the commencement of this work, of developing the connexion P. 22. between the celebration of the Eucharist on the Lord's day by the Angel and the daily services of obligation during the week, together with the relation which the Sacrament thus celebrated bears to those other offices, and the reasons why the Office appointed for its celebration is to be used only by the Angel at his seat or central church.

We find that the Order for the celebration of the Eucharist is an Office distinct from the services of daily prayer, and yet essentially connected with them, forming one combined whole—one sacred Liturgy—ordained by God for observance during the week. The daily Offices are based upon the consecration of the Sacrament in the eucharistic Office on the Lord's day; and although, as acts of worship admitting of degree, inferior in dignity to that upon which they depend, yet equally with it formed upon an order and pattern ordained by God: so that deviation from this precise order would be fatal to the integrity of the Liturgy. It would indeed be very wrong to limit all worship under any circumstances to these particular forms: for God is pleased to accept the worship of His creatures, however varying in form through ignorance or necessity. Yet, when offered in other forms, such services have no pretension to be those acts of daily worship which God hath ordained to be offered in His Church during the week. They are not those services which He hath prefigured in the rites ordained for daily worship under the Dispensation of the Law. They are not those services which He hath

ordained in this Dispensation, as essential to the fulfilment of the duties of worship and intercession, for which, among other ends, the Church is set in the midst of the earth, and as essential also to the growth of the Church herself, unto the complete measure and stature of the body of Christ.

Let us then enumerate the rites for public worship under the Law typical of the daily worship of the Church, and let us now compare them with the Offices ordained for Christian worship. This, by leading us to present a more full statement of the construction of the morning and evening Office, will be a fit introduction to the consideration of the details of that Office.

1. The Lord enjoined to Israel that only in one place, at one altar, under the headship of one high-priest, with the inferior priests under him, (Aaron and his four sons in the first instance), the appointed sacrifices could be offered. So in each separate Church (the earthly resemblance of that one Church and family, the Body of Christ) it is only at the Central Altar or Mother Church, where the Angel is present with the priests of the four ministries under him, that the complete service and perfect daily Offices of the Church on earth can be fulfilled. Other congregations and assemblies subordinate to the Mother Church there may be (and in every complete Church not less than four congregations), in which a very near approach to this perfect service may be effected: and, if under the charge of an Angel (equal as respects his ordination to the Angel of the Mother Church, although subject in jurisdiction), not only may the daily sacrifices of Confession and Dedication be offered, but the ministry of Intercession also may be fulfilled. But in order to fulfil even these rites which we have just mentioned, there must be, with the presiding minister, a sufficient number of priests, and they must be of the requisite borders of ministry. When these ministers are wanting, as will be the case in all smaller congregations, the more perfect services cannot be celebrated: but their place may be supplied by services of daily prayer,—bearing the same relation to the Offices fulfilled at the Mother Church, and, as it were, sustained and sanctified by them, as was the case in

the former Dispensation, in which the services of the Jewish synagogue were related to, and sanctified by, the prescribed rites and sacrifices offered in the temple; and yet of necessity failed to attain to the order or dignity of those divinely ordained services.

2. The Lord enjoined to Israel the observance of one great day of Atonement periodically recurring, typifying, more largely than any other legal rite, the sacrifice of Christ as the Atonement and Propitiation for all sin. In the Christian Church, coming into existence after the sacrifice had been actually offered, and the spotless victim slain as our Atonement and in satisfaction for our sins, an annual day of Atonement forms no part of the essential order of worship in God's house. But that which corresponds in the Christian Church to the sin-offering of Atonement, whose blood was carried into the Most Holy Place and offered once in the year under the Law, is the consecration of the Sacrament in the holy Eucharist, not once a-year, but continually, and whenever this rite is celebrated. And in respect to periodical observance as an element in the order of worship,—as by the acts of the High-priest on this one day in every year, all the parts of the Tabernacle, the Golden Altar, the Brazen Altar, together with the priests themselves, and all the people, were hallowed for all the holy services throughout the year, and the sacrifices in the court without, and the offering of incense in the Holy Place, were rendered acceptable—so, in the Christian Church, in the shorter period of the week, by the great commemorative sacrifice offered by the Angel on the Lord's day, the services of the whole week are hallowed, the ministry of intercession is inaugurated, and the priests and all the people are prepared for all their holy duties during that symbolic period. And that period,—the period of the week—(we have also seen) presents before us in the order of the Divine Liturgy, as in a mirror, that entire work of God, which, founded upon the sacrifice of Christ, and proceeding from the gift of the Holy Ghost sent down by Christ from the Father, embraces the gathering of the elect during this

Dispensation, and the forming, preparing, and perfecting of them for the day of resurrection, that dawn of a new period of glory and blessedness.

The rites of the day of Atonement, then, which were annually observed, were types of the sacrament of the Eucharist which is continually celebrated in the assemblies of the Christian Church. And in their relation to the daily ordained rites of the Temple service during the year, they were types of the sacrament of the Eucharist celebrated by the Angel of each Church, every week on the Lord's day, in its relation to the daily ordained services during the week, appointed to be observed by the Angel with the priests under him. None of the weekly or daily rites of the Temple, either on the Sabbath or any other day of the week, were types of the Eucharist in this respect or relation. But the weekly and daily ordained rites of the Law were all of them types of the other weekly and daily rites of the Christian Church, all of them, as we have said, based liturgically on the sacrament of the Eucharist celebrated on the Lord's day;—just as spiritually the actings of the Holy Ghost in the Church, represented by, and embodied in, those rites, are founded upon, and proceed from, the sacrifice once offered, and the intercession continually made, by our High-priest and Mediator in the heavens. To proceed, therefore,—

3. The Lord enjoined that on every Sabbath day the priests should place upon the holy Table the twelve loaves of Shewbread, that they might be always before the Lord; removed at the end of seven days and replaced by others—the perpetual furniture, together with the Candlestick and Altar of Incense, of the Holy Place before the Veil. In the Christian Church, the holy Sacrament consecrated on the Lord's day, and not consumed at the time, is to be reserved for holy uses during the week; until, on the succeeding Lord's day, the Angel shall again consecrate the Sacrament in this solemn rite. In the mean time the consecrated Sacrament, the symbol of the broken Body and Blood shed of Him that died for us actually present, preserved in the precincts of

the Church, is, in the eye of God, a holy memorial of that sacrifice which is our only ground of access and hope of salvation—a memorial also of Christ, the bread of life, and of His mystical body, the Church : and to the Church itself it is a symbol and memorial of His continual presence with His people. As it hath been said in words which should always be familiar to our memory and thoughts, “The Lord would have the symbol of your faith in Him that died for you ever present before your eyes,—the symbol of His very body present.” “He would have the symbol of the truth upon the Table of the Lord, the symbol of His presence with His people continually before Him.” Therefore, in accordance with this light of prophecy, and in accomplishment of the prophetic type ordained under the Law, when the Angel approaches into the presence of the Lord, to fulfil those acts which correspond to the bringing up and burning of the incense on the Golden Altar, and the daily charge of the Golden Candlestick, he stands not in an empty area, if we may so speak ; but on these occasions there is always present upon the altar, according to the ordinance of the Lord, that memorial of the Sacrifice of Christ—those living emblems of our union with Him in one body and of our communion in His life—those effectual symbols of His presence with His Church—which have been given to us in the consecrated bread and wine, the Sacrament of His Body and Blood.

4. The Lord enjoined upon Israel that, morning and evening, a lamb should be offered, his blood shed, and his body consumed, as a burnt-offering upon the Brazen Altar, together with a meat-offering of fine flour mingled with oil, and a drink-offering of wine : whereupon, as we have before observed, the instruments of music commenced, and the Levites and singers chanted their psalms. Moreover, morning and evening, the high-priest, entering within the Tabernacle into the Holy Place, was commanded to burn upon the Golden Altar sweet incense (compounded of the four prescribed ingredients), and on the same occasion to trim the lamps upon the Golden Candlestick in the morning, and in the evening to light them. Thus in lively types instructing the people of God, that the first approach to Him by

sinful creatures is through expiation and redemption ; and that the necessary preliminary to His worship by *redeemed* creatures, endowed with reason, is the renewal of their dedication to Him in newness of life. And accordingly, in the Church, He hath enjoined that every morning and evening our first act of solemn worship should consist of humiliation, confession, and dedication of ourselves to God, followed by the reading of a portion of His most pure and holy word, with the confession of our faith therein ; and, lastly, by a song of praise. And then, "entering into the Holy Place with a psalm," we commence a further service of prayer and intercession : in which service the Church, taking part with all the human brotherhood in the sympathies and necessities of our common nature, and yet standing in the dignity of her priestly office, asks and obtains, through Christ, all things necessary for life and godliness. And the service concludes, in the morning, with a ministry of preparation for that of the evening ; and in the evening, with a ministry of holy words and meditations (thoughts which breathe and words which burn), forming a suitable medium through which the light and unction of the Holy Ghost, who abides in the whole Church and inspires the hearts and spirits of the worshippers, may shine forth before God in an act of adoration, proceeding from the whole body, and expressed through the sevenfold eldership.

P. 269.

And with respect to the details of the morning and evening rites under the Law. In offering the burnt-sacrifice the priest was enjoined to bring the victim before the door of the Tabernacle, and to lay his hand upon its head, "that it might be accepted for him." After which he was to slay it by bleeding it to death, and then to receive the blood and sprinkle it upon the altar. He was directed then to divide it into its principal parts, and to place them in order upon the altar ; from whence the constituent elements of the animal thus consumed by fire, converted into flame and smoke, ascended up to heaven.

And, in the Church, the Lord hath enjoined that morning and evening, after the invocation of the sacred Triune Name, the Office of Prayer shall commence with a commemoration

or exposition before God of the sins and short-comings of His creatures, the provocations of man as he is by nature, and as redeemed, and also of man as he is regenerated ; and in this great act of self-examination the inward thoughts of the heart should be laid open, and evil be traced to its source. This is responded to by the congregation in a general confession of sin and a pleading of the Sacrifice of Christ ; and then the blood of Christ is sprinkled upon the heart and conscience, by the word of absolution authoritatively pronounced in His Name. Then follows the prayer wherein we dedicate our whole being with all our members, to be a living sacrifice unto God, closing with an ascription of glory to Him, and with versicles or short sentences expressive of our aspirations of praise and adoration.

See subsequently at p. 444.

With the morning and evening sacrifice of burnt-offering, the children of Israel were enjoined to offer the meat-offering and the drink-offering. The meat-offering consisted of the fixed and appointed portion of the finest flour mingled with a prescribed proportion of pure olive oil. The drink-offering consisted of the fixed proportion of wine. These offerings followed upon, and were the proper adjuncts to, the sacrifice of the Lamb.

In the Church, the rites appointed to be observed as the proper adjuncts to the office of confession and dedication are, first, the solemn reading before God of a selected portion of His most holy Word, written by the inspiration of the Holy Ghost, to which it is most just and reasonable that our hearts and understandings should be subjected. Following upon this, is the response of the Church, through the appointed minister, expressive of our faith in Him who is in Scripture revealed to our understanding, and of our firm resolution to abide in His grace, and profess this faith even unto death : and, second, the offering of a song of praise, which should be taken also from holy Scripture, and from those parts of Scripture which are adapted to be sung. These should be so selected as to form the fit expression of our joy in the forgiveness which has been proclaimed to us, and in that grace through which we are thus enabled to surrender ourselves, even our whole body, soul, and spirit,

unto God, and to offer unto Him the worship which becomes His Sanctuary.

The rites appointed by the Law to be fulfilled in the Holy Place by the high-priest consisted, 1. Of the burning of the incense compounded of four ingredients—*stacte*, the gum which flows naturally from the myrrh-tree, and is expressive of that sorrow which flows spontaneously from the heart of Jesus in His sympathy with the sorrows and sufferings of His creatures; *onycha*, a shell-fish of sweet smell, extremely fragrant and adhesive in its qualities, expressive of persistence in prayer; *galbanum*, of sweet smell (to which is attributed by some the property of expelling serpents),* expressive of the gratitude of a thankful spirit; and *pure frankincense*, expressive of that near approach to God, and that holy boldness which, derived from and resting upon His own commission, prevails with Him. This incense, compounded together and forming one perfume, reserved for this holy rite alone, was burned by the high-priest upon the Golden Altar. And it was at this period of the appointed service that he proceeded, in the morning, to trim the lamps, to draw up or renew the wicks, and to pour in and replenish the oil; and in the evening, from the centre lamp he lighted those on either side. After fulfilling these rites, we are told by the Rabbinical writers that the high-priest went forth, and pronounced upon the people assembled in the court his solemn benediction.

Following the same analogy, the hearts of the faithful having been cleansed from the conscience of sin, and faith, love, and godly fear, having been quickened by the previous acts of devotion, the Church enters upon the second great division of the appointed Morning and Evening Offices. And, first, in the fellowship of our common nature, we offer supplications in reference to all the dangers, and evils, and sufferings, spiritual and temporal, to which mankind have become exposed through sin. Then follow prayers com-

* Pliny, Hist. Natural. xii. 56. He also attributes the same property (xii. 40) to the burning of the wood of the plant *styrax*, which is by some supposed to be the same as the Hebrew שִׁטְרִי.

memorative of all orders and degrees of men, whether as regards their standing in the Church, or as regards their position in the world. Following these commemorations, prayers are offered of a higher order, and upon which the sacerdotal character is more clearly stamped; commencing with the Collect recited during the current week in the Office for the Eucharist, and concluding with the Lord's Prayer. And then thanksgiving for the mercies bestowed upon us, both in the providence and in the grace of God. These being completed, the Angel proceeds with the most solemn rite in the whole service, being indeed (as we have explained) the great object in view throughout; and standing in the Church, over which he presides as high-priest, the representative of Christ, and gathering up the separate ejaculations, petitions, prayers, and collects, which have been offered as expressive of the sorrows, the necessities, the desires, and affections, the love and gratitude, of the whole body of which he has been constituted head, the Angel presents them before God, in the name of Christ and through the merits of His sacrifice, fulfilling, in the limited sphere of his Church, the work of intercession typified by the offering of incense on the Golden Altar. Then follows, in the morning, the Ministry of Word addressed by the Angel to the elders, as representatives of both priesthood and laity; which ministry is to become the subject of reflection to them during the day, and the topic for those meditations which are to be expressed by the sevenfold eldership of the Church at the corresponding period of the Evening Service. And after an anthem, or hymn of praise, the service concludes by the Angel pronouncing the benediction upon the assembly.

Lastly, as on the Sabbath day, it was enjoined by the Law that two other lambs, besides the morning and evening lambs, should be offered as burnt-offerings, with their appropriate meat-offerings and drink-offerings; so are additional services appointed to be observed on the Lord's day, in the forenoon and afternoon, consisting of the first part of the Office of Morning and Evening Prayer, namely, of the acts of confession and humiliation, reading of holy Scripture,

and the corresponding confession of faith, and the song or anthem following.

With this recapitulation of the correspondence between the ordained rites for daily observance among the Jews, and those ordained in the Church, we conclude our reference to the Law of Moses. Let us now proceed to examine the several parts of the Office for Morning and Evening Prayer, explaining the construction and *rationale* of each part ; and in our progress reviewing also the forms of prayer and other devotional exercises, with such an exposition of them as may show their adaptation to the object in view, and inculcate the disposition and condition of spirit essential to a right participation in the several acts of worship.

PART V.—THE OFFICE OF DAILY PRAYER IN ITS SEVERAL PARTS AND DETAILS.

WE have already said (and our subsequent remarks will have supplied the reasons) that the Office of daily prayer, morning and evening, is naturally divided into two principal parts; first, the preliminary Office of Confession and Dedication; and, secondly, the Office of Prayer and Intercession with the Ministry of Word. The first of these divisions is resolvable into the following subordinate parts or sections. 1. From the Introit, to the close of the Exhortation. 2. The Confession and Absolution. 3. The Prayer of Dedication and following Versicles. 4. The Reading of holy Scripture and the Creed. 5. The Anthem after the Creed.

Our second principal division will be considered under the following sections: namely, 1. The Introit into the Holy Place, which will give an opportunity for a general examination of the Office of Prayer and Intercession. 2. The Supplications, Prayers, Intercessions or Prayers Intercessory, and Thanksgivings. 3. The Intercession by the Angel. And 4. The Ministry of Word to the close of the Office.

SUBDIVISION I.—THE PRELIMINARY OFFICE OF CONFESSION AND DEDICATION.

SECTION I.—FROM THE INVOCATION TO THE CLOSE OF THE EXHORTATION.

Upon the entrance of the priests into the Church, the congregation rise and address themselves to the worship of Almighty God, with an introit, or invitatory, consisting of a verse of the xcvith Psalm, "O come let us worship," &c.: it may be either said by the deacons, or sung by the choir and congregation. In this the first opening of our lips, the duties of worship and of the reverential fear of God are traced; first, to His relation towards us as our God; and

secondly, to our twofold relation towards Him as His creatures, and as the objects of His redeeming mercy and grace. Most appropriately may we dwell upon these thoughts, of which the whole service now commencing is but the development and the expression.

P. 42.

The Angel, entering with the four priests, leaves them in the lower choir fronting the altar, and proceeds himself into the upper choir, and stands facing the altar, at the place where he is subsequently to offer the intercession. He commences, as in the Office of the Eucharist, by invoking the sacred Name. All the reasons for the use of this form, already given in the readings upon the Eucharist, are equally applicable to its use upon this occasion. The use of the same form of invocation indicates an appeal to the same authority: and being the same, and yet uttered in an inferior part of the Church, it serves to show the connexion between the two, and at the same time that they are distinct. Let us also remark that the form of vestment in which the Angel and priests are all habited, not the surplice or rochette, which may be worn in the less important offices, or even by those not officiating, but the alb, a vestment especially appropriated to the performance of the higher priestly functions, manifests that the service in which they are about to engage is strictly derived and proceeds from the service and sacrifice of the altar. And yet the Angel, being vested not in the chasuble, but in the cope, indicates that the actual sacrifice is not now to be offered.

After the Invocation, the priest fulfilling the ministry of the Evangelist delivers the Exhortation; which is rather an exposition, or calling to mind, of sin, in order to its intelligent confession, than a ministry intended to convince the congregation of sins, as to the existence of which they are supposed to be ignorant or indifferent. It is not addressed to the impenitent and unbelieving. It is in its form an address to the people of God, approaching in faith and in obedience to holy services of worship; conscious, indeed, of their own demerit, but also joyful in the assurance of the redemption and salvation which God hath wrought for them in Christ; and prepared, and anticipating, that upon the

salutary renewal of their acknowledgment of the exceeding sinfulness of sin, and of their own unworthiness through manifold iniquities, they shall receive the renewed absolution of God, who, "if we confess our sins, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is of great importance to be well grounded in the true meaning of this first act in the Office of Daily Prayer. The ordinary services of the Church are for a people in covenant with God, and abiding in His grace and in the consciousness of His mercy. Those who do not profess to be His people—those who say they have no sin—and those who, acknowledging their sin, are not assured that God in His love and mercy is now waiting for their confession, in order to pronounce His pardon and impart to them His saving health, are none of them in a fit condition to assist in these holy rites. If they know not their sinful estate, or, knowing it, believe not in God's mercy to them and to all men in redeeming them—they are ignorant of the first principles of the Gospel, and must be instructed and brought to believe in them, as a necessary preliminary, before they can rightly approach to God or take part in true and spiritual worship. If they know their sins and believe in His mercy, but are conscious that they themselves have never been admitted to His grace through holy baptism, let them betake themselves, in the first place, to the sacred font, where, of God's infinite mercy to the penitent believer, they may receive remission of their sins and spiritual regeneration. If they have been made partakers in the death and in the resurrection of Christ through the laver of regeneration, but have builded again the things which were destroyed, and have quickened again that which had been nailed to the cross, by wilful departure from grace, let them betake themselves, in their private and individual capacity, to those whom the Lord hath commissioned to bind and to loose—to speak His words and to fulfil His acts of healing mercy. Except they have been first made partakers of the Divine life, and be consciously abiding in that state of grace to which they have been admitted, they can have no part with

the flock of God, in that full blessing of His gospel of peace which is communicated by the Holy Ghost, through means of the appointed offices of worship and the ministry of the stewards of God's mysteries. •

The knowledge and persuasion therefore of the covenant which God hath made with the Church in Christ, and the consciousness of our participation in the same, are éssential conditions of spirit to our due reception of this preliminary exhortation by the Evangelist.

P. 437.

We have called this first ministry a great act of self-examination. We employ this term as descriptive of the spiritual act fulfilled, but we do not mean that this is the fitting opportunity for individuals to search and see what may have been their own omissions or commissions. The proper opportunity for individual self-examination is in *private*, and not in the public assemblies of the saints. Self-examination in private is, indeed, a duty most essential to the spiritual health of the soul, and the profitable participation in the services of the Church. But here, in the assembly of the Church, the individual must forget himself, or rather must count himself to be a member of the body, and look to receive every remedy and every blessing in his place in the body, resting in the assurance, that if he forget himself, he will be neither forgotten nor overlooked by God.

But the act which we are now considering is one of self-examination on the part of the Church thus assembling together; in which, after invoking the holy Name of God, we call to mind what we were by origin, from whence we have been called, from what redeemed; the rock whence we were hewn, and the hole of the pit whence we were digged. The Church is led to search into the purpose which God had in calling her to be His peculiar people: she investigates what progress she has made in fulfilling the allotted work;—how far she has suffered herself to be impeded in the way of perfection, and failed to be the ready instrument of the Holy Ghost to obey His godly motions, to keep alive His gracious flame upon the altar of her heart, and His sacred light in the chamber of her understanding:—how far she has been guilty of grieving the Holy Ghost and

quenching the light of life, and so hath failed to manifest the energy of the Divine life in the various functions of the Body of Christ, and hath come short of being "the fulness Ephes 1. 23. of Him that filleth all in all." These things she investigates with zeal and indignation, carrying into every hidden corner the candle of the Lord and searching into the causes of evil; and again lifting up her eyes unto the heavens, from whence cometh her help, and where, before the throne of God, abides the "Lamb as it had been slain," "the Lamb of God which taketh away the sins of the world." Thus she encourages herself to behold, in all its magnitude, the huge dimensions of the guilt of the people of God, and to bear the burden of the transgressions of mankind, and prepares herself to pour forth before the Lord the expression of her sorrow and shame, in the full confession of sin.

Such should be the nature of this first ministry—and thus in the form given as an example in the Morning Office, after an appeal to the congregation as "holy brethren" (for as such they meet, sanctified in Christ, in whom alone they can enter with acceptance into the courts of the house of God, or can adequately confess the common sin), it records our original guilt by nature—and the grace and truth which have come to us by Jesus Christ. It proceeds to declare our instability in this grace, our resistance to the Holy Ghost, our neglect of the commandments and ordinances of the Lord, our breaches of unity, and the reproach which we have brought upon His Name. It concludes with the recollections of His long-suffering goodness, and His readiness to help those who have doubly ruined themselves; and calls upon the congregation to betake themselves to confession; so that, cleansed through the blood of propitiation, we may approach into His presence, and offer unto Him acceptable worship.

In the form given as an example in the Evening Office, the same topics are urged, but in such a manner as may especially apply to the even-tide of the day of grace in this Dispensation. Addressing the congregation as beloved in the Lord, it traces the failure of the people of God (regarding them as one) to bring forth fruit unto Him, to the fact

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of their not having abode in Christ their root, and points out that the defilement of the Temple of God through wilful sin threatens to bring down His vengeance upon us, as upon His people of old. It refers to the schismatical condition of the Church, wherein His full blessing cannot be received, nor the perfect stature of Christ attained. It refers to the forgetfulness of His return for which the faithful spouse should long,—the loss of spiritual grace, and the preference of man's institutions to those of God. Hence the corruption of sacred things, the drying up of holy ordinances, and the preparation for Antichrist rather than for the advent of the Lord. The address concludes, like that in the morning, by reminding the Church that God is still faithful to His ordinances, and ready to visit us with the dayspring from on high; and refers us to His word of absolution, as the way in which we may attain the answer to our prayers.

V. i. 2.—THE CONFESSION AND ABSOLUTION.

The congregation being thus prepared utterly to renounce themselves, and to count themselves dead, through the cross of Christ, they are next required to enter upon that part of the service, wherein it is the work of the Holy Ghost continually to produce in them conformity to the death of Christ, that they may arise therefrom in the likeness of His resurrection; wherein especially, and in a solemn liturgical act, those words of the apostle may be fulfilled in them, wherein he reminds the disciples of their
2 Cor. iv. 10. calling, “always to bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal bodies.”

By the previous exhortation or exposition of sin they have been brought to the contemplation of the lost condition of mankind, with whom they are one in corruption of nature, and in actual transgression: and, alas! to the contemplation also of the lapsed condition of those who have been baptized and sanctified, with whom they are one, both in the standing of regenerate nature, and in apostasy from its holiness.

And although the immediate subject of confession is not the sin committed by themselves individually, nevertheless their consciousness of individual sin is the convincing argument to themselves, that they can neither disclaim the guilt common to mankind, nor the guilt attaching to the chosen people of God on account of those many sins which, throughout the Christian Dispensation, as in the previous Dispensation, have provoked His indignation, and caused the cloud of His wrath to rest upon them. And therefore, although this is not the occasion when the mind should be occupied with past instances of individual transgression, to the exclusion of the sin of the Body of the baptized; yet the sin of the Body is not an abstract thing, nor is it made up of the sins of individual ministers or others, in their corporate capacity: but, while embracing all these offences, it includes also the sins of individuals; and therefore the sense of individual sin gives a deeper tone to our sorrow, and a deeper emphasis to the words of our confession.

And here we have two extremes, equally to be avoided, and both of them most dangerous: on the one hand, the exclusion of all reference to the members of the Body in their individual capacity, so that the corporate Body becomes a mere abstraction; and on the other, such an exclusive reference of the individual to himself, that he becomes the sole or chief object of his own thoughts and solicitude, in the acts of public worship.

The Church is composed of individual men, and apart from them has no real existence. Consequently, personal religion must be the foundation of all right participation in the services of public worship by those who attend upon them. And this is especially true of the act of confession of sin. For the source of all right affections as they exist in man is to be found in the person of the Lord. They exist in Him, through His fellowship with us in our common nature, and are to be found in us only as we abide in Him. But in the confession of sin there is this distinction, that while godly contrition and repentance, like all other graces, are derived to us from Christ (and He is the great confessor of sin, as we see in all the psalms); yet the sins, which

call into exercise the graces of contrition and repentance, are entirely ours, and in them He hath no personal part, being wholly free from sin in His flesh and in His spirit—the Holy One of God. Nor is there any doubt that the general confession of sin, made by the Church, is a vehicle, as it were, through which the contrition of individual sinners for the sins personally committed by them is carried to the ear of God.

And yet it is most certain that this general confession, however it may serve as a vehicle for individual confession, is the confession made by each and all of the sins of all, and not the confession by each individually of his own personal sins. And for any individual to have his attention fixed only on the sins personally committed by himself, and to be grieved only for his own transgression, is a violation of the fundamental principles of public worship, and in contradiction to the very intent and meaning of Common Prayer. If all come together at one time, they must come for a *common* purpose. If all use one common form, it must be expressive of general objects applicable to all, and not of particular objects proper to individuals. The usual objections to written forms derive strength and substance from ignorance of these principles: but if these principles be admitted, the use of *extempore* prayer, which may have its fit occasions, and is indeed requisite under extraordinary circumstances, will at once appear inapplicable to the ordinary assembly of the Church for public worship.

When self is forgotten, when the heart and spirit are steadily fixed upon the glory of God, and when the well-being of His Church is the great object of interest, the Spirit of God, who effecteth the order and hath prescribed the acts of worship, and hath wrought through the faculties of man's understanding, in order to express those acts in appropriate language, works also in the spirits of the worshippers, and enables them without distraction to follow on through the prescribed services. But when our attention is occupied with our own sins, or our own wants and necessities, whether temporal or spiritual, the mind is speedily diverted

into a totally different train of thought; and instead of being fixed on God, and led onward and directed by the words uttered in our ears, the attention is attracted to facts and circumstances suggested by the memory, or to thoughts supplied by the imagination, and our spirit becomes engaged with our own past history or future lot. Among the causes for that wandering of thought, in the midst of prayer, which is so prevalent even among the most pious, none is so extensively active as that, at the time of public worship, the individual self, and not the Church of God, is made the subject of our confessions or our prayers.

The various forms of words, used on all occasions of public worship, ought therefore to be as far as possible expressive of the general thoughts or feelings proper to the occasion—such as may indicate (what ought to be) the faith and purpose of the congregation in the particular act or office—such as may find a response in the hearts of all who, having committed unto the Lord, in full assurance, their own particular burdens and sorrows, joys and hopes, enter fully into the mind of Christ, and yield unto His Spirit actuating and inspiring the whole Body; and thus seek to bear their part in the burdens and sorrows, the joys and hopes, of all their brethren. In the act to be done, there is to be entire conformity to the prescribed order of the Lord: but in the words to be used, no other object is to be contemplated but the expression of the thing to be done in simple and intelligible language. God prescribes what is to be expressed, and the obligation to fulfil the prescribed order becomes known to us through His inspiration: the language, however, which is to be employed, is not prescribed, nor are the precise words necessarily inspired. They ought, indeed, to be suggestive of the general ideas proper to the occasion; but they have another office besides this—they are the instrumentality for effecting a spiritual work which surpasses our understanding; a work effected not by man (although through man), but by the Holy Ghost, the Spirit of Christ. In that work is comprehended the perfecting of the Church, through the perfecting of every member; and

therefore in our general confession, expressive of our common transgression, God sees and accepts the contrition of every heart. That which is uttered is the confession of all, for all. It is this which should be present to the mind, as the words are uttered by the lips. But God is also privy to the sorrows and burdens of every spirit before Him, even at the moment when in the unity of the Body, and in the common confession, those separate sorrows and burdens are forgotten. And these also come up before Him through the groanings of the Spirit which cannot be uttered, and these sorrows and burdens He waits to relieve, and the sin from whence they spring He will blot out for ever. His House is a House of Prayer for all people. What prayer and supplication soever be made by any man, or by all His people, which knoweth every man the plague of his own heart, He heareth, and forgiveth, and doth; and giveth to every one according to His ways, whose heart He knoweth, for He knoweth the hearts of all. Let us rest assured, as has been already said, that if we will forget ourselves for love of God and of His Church, He will never forget us, nor leave us without His manifold mercy and grace.

1 Kings viii.
33, &c.

Such being the objects of Common Prayer, namely, to express the general motive and intent, and to form the channel through which the Holy Ghost may fulfil His ineffable work, and express His unutterable inspirations, uniting all in one, and embracing all without exception—we may see the propriety of employing by preference, wherever applicable, those prayers which have been used in earlier ages of the Church, and especially such as are familiar to the congregation. This system has been pursued in every part of this book—but for a variety of reasons has been especially adopted in the Offices for Morning and Evening Prayer, in which the prayers and devotions are, to a great extent, taken from the English Book of Common Prayer.

The Confession used in the morning prayer is taken from the daily prayer of the Church of England, with the introduction of a few sentences applicable to the sins of the baptized, which have especially come to a head in these last

days of the Church, and have been revealed (in a way which leaves no room for doubt) in the fact of the restoration of the apostolic office. 2

What can be more simple in its expressions, more comprehensive and universally applicable, than the opening sentences of this Confession? What more touching, than the pathetic language of contrition here employed? It represents us as silly sheep wandering from the ways of the Good Shepherd. It touches upon the original causes of our wandering—our hearts drawn aside by the false suggestions of fancy and the corrupt affections of our fallen nature. It proceeds to the consequences of our errors, namely, the actual and wilful transgressions of known commandments holy and true; the omissions arising from neglect or culpable ignorance; the actual commission of things which our conscience testified ought not to have been done, or against which conscience would have testified, had we not hidden ourselves from its light or stifled its remonstrances. Who that reflects upon his own experience, external and internal, will not readily admit these things? Who that reflects upon them in the grace of God, and yielding to the motions of His Spirit, will not unfeignedly utter them? These are the thoughts and these the words of those who, in the light of God, see that they have destroyed themselves, and apprehend their vileness in His presence.

Yet is there something wanting. Although it is to be believed that none but those who have been made partakers, through holy baptism, of the Divine nature, can adequately make this confession, or are conscious of the things confessed; and these, only as they abide in Christ and enter into His mind; yet our confession, thus far, is no more than is strictly applicable to the condition and course of man in his natural state, before the grace of God and the gift of new life in Christ Jesus: "All we like sheep have gone astray, and the Lord hath laid upon Him the iniquity of us all." Without even referring to the Law given by Moses, God hath not left Himself without witness, but hath revealed, through the things which He Rom. I. 18-20.

Rom ii. 12-15.

hath made, His Eternal power and goodness, so that all men are without excuse: for the conscience of every man bears witness against himself with greater or less cogency; and their thoughts either excuse or accuse them. Of all men it is true that they follow their own devices, rather than what little of God's ways they know, and are carried away by their own desires, while, by His Holy Spirit, He strives with them to lead them forward to Himself. All men, from the first moment of capacity, leave undone what they should do, and do what they know they ought not to do. "I see and approve the better, I pursue the worse," is the acknowledgment even of the heathen poet.

But there are sins committed by Christian men, of which the heathen are incapable: for the heathen are neither capable of, nor responsible for, the peculiar privileges of those who have been made very members of the mystical Body of Christ. Of the astonishing mystery of the Unity of that Body they can know nothing; for it is only in the fellowship of the Holy Ghost, the One Spirit which dwells therein, that the members themselves are made spiritually conscious of it. The heathen, indeed, resist the strivings of the Holy Ghost, and they grieve God, the Father, the Son, and the Holy Ghost; but they cannot resist the motions of the Spirit of Christ inworking in the Body and in every member, for they are not members: neither can they grieve the Spirit of Christ within them, for though He strives with them, and, perhaps, may even dwell *with* them, yet He dwells not *in* them. They cannot be guilty in respect of the Ordinances which God gave to the Church in the beginning, once and for ever; for they are not in the condition to be perfected thereby. They have not the Name of Christ written upon them; they know not of His Advent to suffer and to die for them; and, therefore, they cannot be conscious of the misery of separation from Him—the widowhood which His Church endures—the orphanhood of His children: neither can they look with hope for Him to re-appear the second time without sin unto salvation; nor have they the motive which this hope is calculated to afford, inducing them to purify them-

selves as He is pure. They are, therefore, incapable of the guilt of forgetting these objects of faith and hope, or of failing in the virtues they are calculated to produce.

Not so the members of the Christian Church. *They are* responsible for abiding in that unity, which is the true condition of the Body of Christ, and is implied when we speak of the Church as the Body of Christ. *They are*, individually and collectively, responsible for obeying the will of Christ, conveyed through the inspiration of the Holy Ghost, who not only moves upon and strives with them, and dwells with them; but who dwells *in* them, that He may work in them the will of Christ, even as the living spirit of a man is present in every part of his body, effecting his will through every member. *They are* responsible to abide under and retain that organisation, which God gave to His Church for fulfilling all her functions, external as well as internal, and without which the Church cannot complete her work on the earth, nor make increase in her growth unto perfection. *They are* responsible for the possession of the knowledge and the hope "that He shall appear"—and "that then we shall be like Him, for we shall see Him as He is;" and responsible also for that purity, no less perfect than the purity of Christ Himself, with which "every man that hath this hope purifieth himself." 1 Jo. III. 1-4.

That unity is shivered into a thousand separated parts. In none of those parts is the perfect truth unadmixed with error, undiluted and entire. In none of these parts, to the exclusion of others, are all the saints of God, the members of His Body, to be found: they are scattered and divided among many sects. That Holy Ghost hath been, so far as man could effect it, stifled, resisted, and grieved. Those ordinances have been forgotten—counted as the fitting instruments for the infancy of the Church, but inapplicable and inappropriate to the matured youth and more perfect manhood of ages later than the first century. That hope hath died from the hearts and memory of the baptized—nay, the expression of it hath almost been counted a heresy: and wickedness and impurity, spiritual and fleshly, abound

among the members of Christ, and in the Temple of the Holy Ghost.

Because of these things, great is the anger of the Lord with the people of His inheritance, and heavy are the judgments which He is ready to pour out upon them. And those whom God has enlightened, giving them to "know what is the hope of their calling, and what the riches of His inheritance in the saints," and that the Church is verily "His Body, the fulness of Him that filleth all in all"—those who know the true ordinances and the unchangeable character of the Church, and have learned to trace those sins, through means of which the people of God have suffered those ordinances to fail; who are assured, notwithstanding, of His enduring Love, and that He will return in His mercy and "restore our judges as at the first, and our counsellors as at the beginning"—such are especially called upon to confess the common sin, and to implore forgiveness.

ISA. I. 26.

It has been, therefore, necessary to introduce into the original of this simple and affecting Confession, some sentences expressive of penitence for these breaches of God's covenant of which His spiritual Israel are guilty. That God should have led His people to feel the burden of them, and to implore His mercy, is the sure token that the time of deliverance is arrived, when He will heal the hurt of the Daughter of His people, and fulfil His purpose in the Church, in this Dispensation.

And then, the Confession, having embraced the sins of the creature, and the sins of the baptized man, concludes in the words of the Confession in the English Book of Common Prayer—acknowledging the utter absence of health; imploring the mercy of God; and beseeching that, according to His promise in Christ Jesus, He will spare them which confess their faults and restore them that are penitent, and give us to live a godly, righteous, and sober life, for the time to come.

The Form of Confession given in the Evening, is conformed in its spirit to the Exhortation preceding it. In the Evening of the day of Grace, words of confession yet more

intense are appropriate to the deeper guilt which baptized men have contracted—deeper than can be the guilt of those living under former Dispensations; and, therefore, are appropriate also to the Evening Office, in which these sins are particularly commemorated. The sentences which commence and conclude this Confession are taken from the Communion Service of the Church of England, with some slight modification, and are deeply expressive of contrition for our sins as men; and intermediately, as in the form adopted in the Morning, is introduced the acknowledgment of the guilt which specially belongs to the baptized, who have fallen from the state of grace to which they were called.

It commences with confession of the sins in thought, in word, and in deed, by which in our past lives, and in the day now closing, we have provoked God's wrath. It proceeds to the breach of our baptismal vows, and especially adverts to our apostasy* from the unity of the Church, from the hope of the kingdom, from the purity which is produced by, and inseparably annexed to, that hope, and from that spiritual standing in the Holy Ghost in which we are enabled to fulfil the apostolic injunction, "in everything to give thanks," and "in whatsoever we do to give glory to God."

After confessing these sins, we again take up the contrite expressions of the original prayer; beseeching the mercy and forgiveness of the Lord, and imploring His grace that we may serve and please Him for the time to come in newness of life.

Such are the forms of words in which the Church invites us to cast ourselves upon the mercy of Almighty God: nor can they be repeated by us without hypocrisy, if we fail to abandon ourselves to the judgment of God without reservation or self-excuse—if we pharisaically stand apart from the rest of our fellow-men and of our fellow-Christians, and refuse to count their sins our own in the community of manhood, and in the common bond of the divine nature imparted to us in holy baptism. Nor are we capable of discerning this common guilt, except in the light of the

* See Note at the end of the Readings on the Offices of Daily Prayer.

cross of Christ ;—except we first discern that He also hath taken part in our nature, and therein hath expiated the sin of all ; and that by the Holy Ghost, sent down from heaven, He hath so truly united us with Himself in one mystical body, that we are made partakers of His death, as well as of His life. Thus only in the perception of our guilt, and of His atonement for the sins of the whole world, can we yield up ourselves as dead through His cross to the flesh, waiting for His word of absolution and life, which shall quicken us to rise in newness of life, and enable us to dedicate ourselves henceforth to live unto Him in righteousness and true holiness. By His word in the Exhortation, calling our sins to remembrance, we were slain ; by His grace, enabling us heartily to confess our sins and abandon ourselves to His judgment, we yield up ourselves to be placed upon His Altar ; that so, the flesh being consumed, we may henceforth live only in the Spirit. Our confession of sin is a continual renewal of our act in going down into the waters of baptism, with the further addition, alas ! that since baptism we have too often forgotten that we were then purged from our old sins, and have builded again the things which we had then destroyed.

Having made confession of our sin, we wait in faith and trembling hope for the word of absolution to be pronounced upon us by Almighty God in His infinite mercy. Full confession of our sins is the genuine preparation of the heart to receive absolution. For its essential character, spiritually considered, consists not in the recapitulation of things in which we have transgressed or failed, but in the expression of heartfelt sorrow and contrition for the same. And in true and genuine contrition, there must not only be the knowledge of our sin, but, let us repeat, unfeigned faith in the mercy which hath redeemed us through the sacrifice of Jesus Christ ; a firm persuasion that thereby an all-sufficient satisfaction hath been made on our behalf ; and the consciousness that we are in Christ, very members of His mystical body—so truly members, that in and by His death we have also died unto sin, and been buried with Him, so that sin should no more have dominion over us ; for by the

operation of the Holy Ghost His death is wrought in us, in our hearts and spirits, and we have become, through His cross, crucified unto the world, and the world unto us. In a word, our confession must be the expression of a believing, an expecting, and, above all, of a loving heart; for these graces of faith, hope, and charity, are essential to true contrition.

In this state of mind and spirit the confession of sin is the true outward expression of our entire resignation to the will of God, and the acknowledgment of His just judgment against ourselves, so that we lie in His hands as it were dead, and waiting for His quickening word, that we may arise unto newness of life. And this quickening word is the word of Absolution.

The word of Absolution is in its ultimate result a quickening word—a word of life: but this account of it does not express all the spiritual effects, nor give a full idea of the nature, of this holy ministry. In order to arrive at these, it is necessary for us to examine what is absolution, and what does it convey to the penitent; I. in its abstract character and effects when applied to individual penitents; and II. in the pronouncing of the general absolution in the daily Offices of the Church.

I. Absolution in its fullest and largest sense, and in its application to the case of an individual, is an act of God by which He applies to the spirit of the believing penitent the precious blood of Christ, that is to say, the merits and effects of His atoning sacrifice; and also imparts to him anew the grace of the Holy Spirit to sanctify and quicken him in newness of life. The application of the blood of Christ to the penitent conveys to him the following benefits. 1. Forgiveness, or the remission of the penalty of sin; so that he that is absolved is no longer liable to that eternal death which is the reward, and, but for the redemption of Christ, the necessary consequence, of all and every sin. 2. Cleansing from the stain and guilt of sin; so that he that is absolved is washed from that spiritual pollution with which sin hath affected him, and he is again clean in the sight of God,

through that righteousness of Christ in whom he once more abides. 3. Propitiation and grace, or reconciliation; so that the sinner is restored to the favour of God, who once more looks upon him in mercy and with acceptance through Jesus Christ, whose blood hath made atonement for him, and in whose righteousness he is again accepted. And then, 4. The renewing of the Holy Ghost, which is always imparted in the act of absolution, restores him to that state of grace wherein, set free from the consequences of the past, he is renewed in divine life and strength, and enabled to fulfil the will of God in his place in the body. Having received this renewing grace of the Holy Ghost, the penitent is filled with assurance of faith in the forgiving mercy and love of God; he is delivered in his conscience from the dread of God's just judgment, and from the sense of guilt and pollution; his heart is filled with love because he is forgiven; and, giving thanks unto God, through Jesus Christ our Lord, he is encouraged to abide in Christ Jesus, and to walk no more after the flesh, but after the Spirit: **Rom. viii. 2.** "for the law of the Spirit of life in Christ Jesus," hath again made him "free from the law of sin and death."

Absolution, then, is, first of all, the remission of the eternal judgment of God provoked by wilful sin; and, secondly, is the removal of the effects and consequences entailed by sin. It is an act which restores the light of God's favour and peace of conscience, and effects the healing of the diseased soul, and the restoration of the image of Christ bestowed in baptism, and defaced by sin and apostasy: it is an operation of the Holy Ghost in the body of Christ towards those who have not ceased to be the members of that body, but, through the weakness of faith, have not abode in that life which they have in Christ, restoring to them health, and renewing life and strength.

II. Such is the effect of absolution, whenever pronounced lawfully and according to the will of God, in its application to an individual penitent. But as we have already explained that the public Offices of the Church presuppose that those ministering in them, and attending upon them, are abiding in a state of grace, it is obvious that the nature

and effects of absolution pronounced in the assemblies of the saints require further examination. Let us, then, consider its application and effects when pronounced in these Offices.

1. Towards the whole body of the baptized ; 2. Towards the congregation or church in which it is pronounced ; and 3. Towards the individual persons present and joining in the confession.

1. And, first, the confession which has just been offered is that of all the members of the one body, and not merely of those present. For as it is a general confession to Almighty God of the sins both of mankind and of all the baptized, to regard it as merely a confession made by those present would be but to make the particular congregation the accusers of their brethren. But the whole Church is spiritually and inseparably present. All its members are present by representation—for all are truly represented wheresoever two or three are gathered together in the name of Christ ; but more than this, the whole body is spiritually one, and the act of confession, offered in any one place, is spiritually and truly the act of the whole, being only true and acceptable as it is offered in and through the Holy Ghost, who dwelleth in the whole body.

And as the act of confession is the confession of the whole body, and a means of expressing in the Holy Ghost the contrition and penitence, the sorrow and shame, of each and every member ; so, also, the word of Absolution is a word of remission, of justifying grace, of propitiation and peace, of quickening and renewing life, which expands and circulates through the whole. No one believing child of God is without the benefit. If his heart burn not within him, his spirit, though it be unconsciously, receives access of joy and strength in the Lord : for by this word, pronounced in all the several Churches of the saints, the work of grace is carried on through every member of the body everywhere.

We have already spoken oftentimes of the universal character of the holy Eucharist, and of the *extent* of the benefit derived from the celebration of that sacrament, and have shown that not merely the particular congregation, but the whole Church, is profited by the act of faith wherever

and whenever fulfilled: so is it also in this ministry of the grace of absolution, which, like all other rites of holy worship and ministry, is connected with the Eucharist. And as in the former, through communion in the flesh and blood of Christ, the whole Church and every member are brought near unto God in the unity of Christ, and receive remission of sins, and nourishment, and strength; so, through means of the latter, as a ministry of grace in continual operation, the merits of the cross of Christ are applied to the Church, and to every member, to each according to his faith; the sins and wanderings of the people of God, regarding them as those who should be a holy nation and peculiar people, are put away; and the whole Church is enabled to abide in the favour of God, and His Holy Spirit finds a way of access, that He may abide in her and fulfil in her all the mind of Christ. The baptized are one body; the sins of each particular Church, and even of every individual, bring weakness and trouble into that one body, for, “whether one member suffer, all the members suffer with it;” and the absolution of the Lord received in faith augments peace and righteousness also in the whole, for, “if one member be honoured, all the members rejoice with it.”

1 Cor. xii. 26.

2. And so is it also in the application of the ministry of absolution to the particular Church wherein it is pronounced. It is in this respect also an ordinance of God, whereby He forgives and purges the particular body, which He looks upon as one under the Angel. To this body He imputes the sin wrought by the individual members which compose it, and specially the sins of those who bear rule and authority. And when He hears the voice of penitence and contrition expressed from the hearts of the people, and uttered by the ordained minister, the channel for that purpose,—He puts away the sin, and restores His favour and grace unto the members as one body. And thus, through the continual offering of confession and the continual ministry of absolution, morning and evening, the particular Church is enabled to advance with the whole, and to fill up the measure of its own part, and to contribute also to the health and strength of the whole, even of the One Body

See Rev. ii.
and iii.

of Christ, of which all particular Churches are constituent members.

3. And such also is its general application to the individuals actually present and joining in the confession, and receiving in faith the word of Absolution. It is a general means of grace, whereby Almighty God puts away from His children their sins and short-comings, removes the consequences of sin, and continually confirms them in the state of grace into which, by baptism, they had been admitted.

And as in the act of confession the condition of the individuals joining therein is presented before God, not by a separate confession of their individual sins, but in the unity of the body, so we may rest assured that the word of absolution avails to them also for the continual remission and purgation of those sins which are thus included in the act of confession. It is very evident from the principles already laid down, that the public and general absolution, pronounced in the services of the Church, is not the proper ordinance for those who have fallen from grace through the wilful transgression of God's holy Law. We have already pointed out p. 443. that such should betake themselves, individually and privately, to those whom the Lord hath commissioned to bind and to loose: for, as we have shown that the public assembly of the Church is not the suitable place for examination of private cases, so neither are the ordinary public services of worship the proper occasions for the confession, nor for the absolution, of sins which render those who have committed them incapable of rightly or acceptably engaging in those services. But beyond and besides all sins of this nature and enormity, there is always to be found in the daily experience of every Christian, and in the conflicts which he hath to endure with the world, the flesh, and the devil, sufficient to drive him continually to the cross of Christ, and to induce him to seek, on every possible occasion, to that saving blood which is applied, and to that sanctifying Spirit whose grace is bestowed, in the ministration of Absolution morning and evening in the solemn Offices of Prayer. And the cleansing efficacy of that blood, and the sanctifying grace of that Spirit, and the power of that word of life, are

verily ministered on these occasions. They are verily ministered, not in the absolution of those wilful sins which, until absolved, disqualify the individuals who commit them from joining in the holy Offices of the Church, but in carrying on the work of renewal in the image of Christ, and of progressive sanctification and preparation for the future glory.

In the cases both of a particular Church and of an individual man,—it may be of the whole company of the baptized on earth, whensoever they shall find again their sufficient leaders and representatives with God—there may be transgressions of the Law of God, corporately by the Church, or personally by the man, which will demand the interposition of a special ordinance; and which can neither be forgiven nor removed, but by an extraordinary application of this ministry of Absolution. But except in those cases which require an express and special confession of sin, we ought to rest assured that the word of Absolution, pronounced morning and evening in the solemn assembly of the Church, is absolutely and completely efficacious for the remission of sin: so that those who hear it, whether in their official relations and position in the Church or in their individual capacities, ought to rest in the assurance of the entire forgiveness of God and of their entire restoration to His grace, if, and so far as, they have in any respect been betrayed ignorantly or inadvertently into any offence of omission or commission.*

Having thus considered the nature and effects of this holy rite of Absolution, it remains for us to consider the particular forms of words in which absolution is pronounced. There are three forms in ordinary use—the declaratory, the precatory or invocatory, and the absolute or direct. We need scarcely observe that the force and effect of the rite cannot be dependent merely on the form of words employed, but on the intent with which the Church ordains that the words should be used. Nevertheless, there ought to be a congruity between the form and the thing intended:

* See Note at the end of the Readings on the Offices of Daily Prayer.

and, doubtless, wherever there is a clear apprehension of the gifts and blessing intended to be bestowed, and a firm faith of the presence of Christ to fulfil the will of God, and to convey His gift and grace—wherever there is a firm persuasion that “the Son of Man hath power on earth to forgive sins,” and doth vouchsafe to pronounce and impart that forgiveness—in all such cases the ordained act of the minister will be clothed in fitting words.

The declaratory form, then, does not appear suitable to this sacred ministry in the more solemn assemblies of the saints, abiding in grace and faith, and meeting to offer their solemn worship to Almighty God. Indeed, to declare that God for Christ’s sake forgives the sins of those that are penitent, and that He pronounces that forgiveness by the lips of His ordained servants, is a form of words declaring no more than should be perpetually proclaimed from the pulpit as the means of persuading men to come, with penitence and faith, unto Christ in His ministers, and to receive His absolution. It is a form which can only be justifiably used among those who in these evil days are so ill-instructed and so slow to believe as that they cannot receive and rejoice in the full grace of Christ, and who yet, through the mercy of God, desire to approach unto Him in acts of worship.

On these grounds also it might seem, that the more absolute the form, the better it would correspond to the nature of the act we are contemplating: and such would be the case, had we alone respect to the certainty and omnipotent efficacy of this ministry and operation of God in His Church—God’s ministry, though the words be pronounced through the lips of sinful men. But forasmuch as the invocatory form pronounced by the minister of Christ doth equally convey the idea of the present power of God imparting forgiveness and grace, and yet containeth in it a more immediate and direct appeal to God as the One who bestows, and manifesteth him who speaks to be, as indeed he is, only the *minister* of God, it is, on the whole, the preferable form on ordinary occasions and in daily practice: the absolute form being reserved for those more solemn occasions, when some especial and fearful sin, or the peculiarity of the case,

calls for the special intervention of the judicial authority committed to the Church.

In the form, therefore, which is set forth and recommended for adoption in this Office, morning and evening, the form of Absolution in the daily prayer of the Church of England has been adopted, down to the clause containing the formal words of absolution, which in the Anglican Service is merely declaratory, namely, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." These words are omitted, as well as the succeeding clause, which is only an invitation to the congregation to seek of God true repentance and His Holy Spirit; and their place is supplied by a precatory or invocatory form as follows: "Have mercy upon you; grant unto you full remission and forgiveness; and absolve you from all your sins, iniquities, and transgressions."

This invocation of mercy and forgiveness completes the act of Absolution; and the response of the people expresses not only their humble trust, but their devout assurance of faith, in that which hath been pronounced. But, although complete, yet when the Angel is the minister pronouncing it, he adds an invocation of the blessing of peace upon the flock committed to his pastoral rule and care, to which also the congregation respond.

V. i. 3.—THE PRAYER OF DEDICATION.

The congregation being now cleansed from their sins—and, as we have endeavoured to show, cleansed, not figuratively, but really and effectually, according to the holy ordinance and will of God, and in the measure of their faith, this part of the service is completed by the solemn dedication of themselves, as a living sacrifice (alive in Jesus Christ, and through the power and inspiration of the Holy Ghost), to the service of God. And herein we may observe three particulars which should be present to the minds of all attending at this office.

1. First, we should have it in our hearts and thoughts

that we herein devote ourselves as no longer living in the flesh, which is enmity to God, and which therefore cannot fulfil His will; and that we cast ourselves upon God to quicken and direct us as He will, in the new life which He has imparted to us.

2. Secondly, this act involves a renewal of the vows and obligations of our baptismal covenant, so that we pledge ourselves afresh, actively and unweariedly to follow all the will of God,—to believe all that He reveals to us in His Church,—and to obey all His commands and fulfil all our duties to the utmost of our knowledge and power. For the death of the flesh and the living by the power of God is by no means the annihilation of the personal will of the individual: on the contrary, through the energy of the Spirit of God working in him, the will is the rather, and the more unceasingly and actively, brought into exercise.

3. And thirdly, it is an essential part of this act of dedication, that the spirit be, as it were, breathed forth unto God in an act of praise, and worship, and adoration. Yielding ourselves unto the Spirit of God, our hearts and spirits are inflamed with His love—that love which is the root of all obedience, of righteousness, holiness, and truth, and which finds its expression in joy and adoration of Him whom we love, who hath redeemed us, revealed Himself unto us as our God, and in the revelation of His goodness manifests Himself unto us in threefold, distinct personality of Father, Son, and Holy Ghost, all and each engaged in the work of salvation in which we are thus rejoicing.

Such is the unvarying manner in which God operates in them that are made obedient to the Gospel. So soon as the sinner, through penitence and faith, hath been brought to Christ, made partaker in His death, and quickened again with His life, the work of the Holy Ghost, the Spirit of Christ produces in him the resolve no longer to abide in the flesh; and he yields it up spontaneously to be consumed, that henceforth he may live the life of the Spirit. Thus, he presents his body a living sacrifice, holy and acceptable, and the love of God is shed abroad in his heart by the Holy Ghost, so that with unbounded confidence and without

Rom. v. 1-5.

fear of shame or disappointment, he rejoices in hope of the glory of God.

This operation of the Holy Ghost in the heart and spirit of the absolved believer, was faintly shadowed forth to the Israelites of old, in the daily morning and evening sacrifice of the Burnt Offering. The victim (slain for sin, whose blood was sprinkled in token of atonement and of salvation through Him that was to come) was laid in order on the pile, and there its component parts, converted into smoke and flame by the fire which ever burned upon the Altar, ascended up to heaven.

The same operation is also represented in this rite of solemn dedication, and moreover through means of this rite, is continually being wrought in us. For being, through confession and absolution, dead with Christ, and quickened with Him,* and seated with Him in heavenly places through the infinite mercy and compassionate love of our God, our first employment is, as it were, to cast down our crowns before the throne; the first use which we make of the new life bestowed on us, is to yield up ourselves to Christ, to be composed on the heavenly Altar in order, as the members of the Sacrifice, and to give up ourselves to be consumed, if it be possible, by the fire of His love. All this should be expressed in vows of never-ending obedience: and then our whole being, by the inspiration of the Holy Ghost, is breathed forth unto God in aspirations of confidence, love, and joy.

Rom. xii. 1.

Accordingly, in the prayer of dedication given to us, referring to the passage in the Epistle to the Romans, in which St. Paul calls upon us "by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," we declare that we devote ourselves henceforth to live only to His glory. And then in a song of praise, forgetting ourselves, and thinking only of Him, we exalt and magnify Him for His goodness

* "Dead with Christ, and quickened with Him." It is scarcely necessary to remind the reader, that we apply these terms to the rites of confession and absolution, as representing to us and renewing in us that work of crucifixion and regeneration wrought sacramentally in holy baptism.

and ever-enduring mercy, and ascribe glory unto the Father, and to the Son, and to the Holy Ghost. Our vows of dedication mount up to the throne of God, and dissolve as it were into a psalm of adoration and worship.

V. i. 4.—THE READING OF HOLY SCRIPTURE AND THE CREED.

These are two parts of one act. The first of them, viz. the Reading of holy Scripture, has not for its special object at this time the informing the mind, or refreshing the memory, with the history of sacred events, or the doctrines of revealed truth, or holy precepts; although the word of God read in the Church can never be unproductive of those fruits.

And in like manner, the second, the reciting of a Creed in this place, is not for the purpose of impressing upon the mind the articles of faith, nor of engaging the fidelity of the congregation to those articles; although, again, the recital of a Creed as a part of daily worship is not without those good and legitimate consequences.

The two are complements of each other; and, as essential parts and portions of one whole, each of them is necessary to the perfect fulfilment of it. They form together a solemn act of worship to God, in which the reasonable soul is presented and dedicated to His service, in a manner analogous to that in which the life which we live in the body has been already surrendered in the previous part of the Office. We have now to explain how it is that the reading of the word of God, supernaturally and plenarily inspired by the Holy Ghost, and the recital of the Creed, are together the appropriate method of expressing this act of dedication of the reasonable soul.

The reasonable soul in man, as distinguished from the spirit, is conversant about truth to the extent to which the same is capable of being so apprehended in the understanding, as to be directly expressed and conveyed to the understandings of others through the medium of word. But, besides his intellectual faculties, man is endowed with spiritual capacities which enable him to assent to,—or, rather,

which give him the consciousness of possessing and embracing—truths of which he cannot be said to have any adequate ideas in the mind, and which, consequently, he cannot adequately express in words: for such is the nature of the faculty of language, that whatsoever we can image in the mind through means of distinct and positive ideas, the same it is possible to express in corresponding words, and by those words to convey to the understandings of other men.

Thus, whosoever will apply himself to consider what he believes, and what is the idea actually conceived in his mind concerning infinity—concerning the infinite being and attributes of God, concerning the Unity of the Godhead—the glorious Mystery of the Trinity of persons subsisting in that Unity—the Mystery of the Incarnation of God in the person of the Word—the operations of the Holy Ghost in Man—and many other subjects which might be named, indeed all the mysteries of religion, will speedily perceive that while we receive these truths from Revelation, and firmly believe them upon the authority of God Himself, yet our ideas of them are vastly inadequate. We *have* ideas of them, but those ideas are partial and incomplete; and any one who truly receives and embraces them in faith, will, after every endeavour to analyse them, arrive at the conviction that he is implicitly embracing more than he comprehends or is able to explain, and more than was ever explained to him. Some, indeed, there are who avail themselves of this acknowledgment, that the mysteries of faith are above reason, to argue the impossibility of their truth. Reducing all things to the level of the understanding, they degrade their spiritual nature and abdicate its functions, and thus excuse themselves (their excuse being, in fact, an aggravation of their guilt) for their wilful defiance and disobedient rejection of the Revelation, which God in mercy vouchsafes to His creatures, and which His creatures are bound to believe and to obey.

There are, therefore, the distinct provinces of the spirit, and of the reasonable soul: and the truths of revelation, although partly within the province of the understanding,

are also partly the objects of that spiritual apprehension—that faith, which can hope against hope and without sight believes. Yet is there an intimate connexion between the soul and the spirit. It is the same personal being who is endowed with the spiritual consciousness, and with the intellectual faculties, the same who is the living one in each. So far as we are aware, or can conceive, the spirit is incapable of receiving any revelation by immediate communication from God, without the communication of some degree of light also to the understanding; and certainly nothing can be apprehended by the understanding, without becoming the subject also of the spiritual faculties.

Although God hath been pleased, by immediate communication from Himself, to reveal to some chosen from the rest of mankind truths necessary to be known of all; yet His purpose in so doing, and His ordinary way of revealing Himself to men, is that, through the lips of those who receive the revelation, His truth may be made known to their fellow-men. And because the corrupted hearts of men are naturally averse from God and reject Him, therefore by His Spirit He operates upon their hearts and spirits, that He may open their hearts, and move their wills to be obedient to the faith, which, through their fellow-men, He testifies unto them; so that whosoever will, may be converted and saved.

Hence reasonable word—the testimony delivered through man's lips—becomes the medium of communication from God to man—the means of conveying to the spirit, through the understanding, truths which surpass mere human reason; which, although embraced in faith, and embraced through means of the understanding, we cannot comprehend; and to which, if we had been left to unassisted reason, we could never have attained. And the manner in which reasonable word becomes the means of thus propagating faith, is by being employed by the Holy Spirit as an instrument, in the use of which God appeals to, and operates upon, the heart of man, and converts him unto Himself. As saith the Apostle, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. How, then,

Rom. x.
10-14.

shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ?”

Thus the proud intellect of man, which, in his natural condition since the fall, is found domineering over faith, while it is the slave and pander of his perverse will, and the effectual instrument by which, to himself, he justifies himself in rejecting God and His revelation, becomes, by the grace of the Holy Ghost, operating through the agency of word, submissive to the teaching of God, and the helpmeet of faith ; apt to receive and to digest all that God is pleased to communicate to His creatures : and, having received and digested the truth which God reveals, it again becomes in its turn instrumental in proclaiming the Gospel, and in propagating faith in others.

John xv. 26,
27.

Acta v. 32.

In addressing the Testimony of Truth to the spirit of man, through the medium of his understanding, God hath two witnesses in His Church by whom He testifies. He, who is “ the Truth,” said to His Disciples, “ The Comforter, even the Spirit of Truth—He shall testify of me ; and ye also shall bear witness.” And, when fulfilling their mission to the Council of the Jewish rulers, they themselves declared, “ We are His witnesses of these things ; and so is also the Holy Ghost.” The two witnesses, then, whereby God testifies in His Church concerning the truth to men, are—1. The Holy Ghost employing the faculties of the redeemed and regenerated man ; and—2. The redeemed and regenerate man, speaking in the exercise of his understanding, but with the inspiration of the Holy Ghost.

Of the first of these, the Word of God committed to Scripture—written by the plenary inspiration of the Holy Ghost, and yet, not without the exercise of the understanding and faculties of the men employed in inditing the same—is the standing pillar : and under this head, although of inferior authority, are comprised all supernatural and prophetic utterance or communication—all word spoken or delivered in supernatural power of the Holy Ghost.

The second of these heads of witness comprises all preaching, teaching, and declaration of the Gospel of God, through the ordained Ministers of Christ, speaking in His

Name, and inspired by His Spirit : and the standing specimens, pillars, and types of this Testimony are the Creeds which the Catholic Church, inspired by the Holy Ghost, hath adopted and maintained.

Forasmuch, then, as this occasion of Morning or Evening Prayer is not the opportunity for preaching the Gospel, or enforcing truth, but for the Worship of Almighty God ; and as the particular part of our service which we are now considering is that preliminary part wherein, having renewed our confession of sin, and having been renewed in grace by the word of Absolution, we are engaged in dedicating ourselves to the will and service of God, as an act of joy and worship in the Holy Ghost ; in what way can we so appropriately, in a liturgical act, yield up to God our rational being and faculties, as by the solemn offering before Him of a portion of His own most holy Word, given by plenary inspiration of the Holy Ghost and by reciting before Him in the Holy Ghost, the expression of our faith in His most blessed Gospel of Salvation, especially as contained in those ancient symbols which have been universally accepted and employed in the Church ? In what other way can we so effectually show forth that we are bending our whole mind and understanding to Divine revelation, testified to us by Holy Writ and by the living authority of the Church ?

Such being the precise object with which the Scripture is at this time read, the posture of mind which befits this part of our worship is that of devout and earnest acceptance of every word that is read—hearkening with attentive diligence to that which God speaks to us, adopting it as the present thought of our hearts, joining ourselves to the priest in the act of uttering before God the sacred record, and availing ourselves of each topic as it occurs, to lift up our hearts in worship and adoration.

The passages of Holy Scripture selected for these occasions, are such as are calculated to excite our devotion to God and our admiration of His wonderful works, being those in which are recounted the immediate actings of God, or which celebrate His attributes, or which contain the

special revelations of His great purpose in the Church, or record the events which have marked its partial fulfilment in the past.

The order, in which are taken the several books from which the selections are made, is as follows:—Beginning with the ecclesiastical year, the portions during Advent, until the 18th December, are selected from the first chapters of the evangelical Prophet Isaiah in the morning; and in the evening, from the book of the Revelation of St. John, the Prophetic Apostle.

From the 18th December until Christmas-day, we have, in the mornings, passages from the Prophets, relating to the Advent of the Lord (both His first and His second Advent), comprising, in particular, several of those referred to or quoted in the history of His life and words in the holy Gospel. In the evenings, the passages are for the most part chosen from the Epistles of St. John and St. Peter, and principally testify to the work which the Incarnate Son of God wrought in our nature, and the spiritual glory which He hath brought into it.

From Christmas-day to the day of the Circumcision, in the morning, those passages are selected from the Prophets, and from the Law, which show the nature and intention of the rite of Circumcision; and in the evening, they are principally those which teach the spiritual truths concerning it.

From the Circumcision to Septuagesima we resume, in the morning, selections from Isaiah, which, including all the passages prophetic either of the Gospel or of the events which shall usher in the great consummation of the Gospel at the first resurrection, carry us to the forty-eighth chapter of that book. In the evening, we have the Apostle Paul's explications of the truths of the Gospel, contained in the four Epistles to the Romans, Corinthians, and Galatians.

In Septuagesima, in accordance with the early practice of the Church, we commence the history of the creation in the book of Genesis; and beginning there, the portions continue to be taken, according to the principles of selection already mentioned, from the books of Genesis, Exodus, and

Leviticus, until Passion Week. Thus, the period preceding our commemoration of the Passion of the Lord is occupied with the accounts of the principal of those Jewish sacrifices and types which prefigured it, and the portions for the two last days preceding Passion Week are taken from the sixteenth chapter of Leviticus, and contain the account of the rites to be fulfilled on the day of Atonement. In Evening Prayer, from Septuagesima to Passion Week, the portions are taken from the Epistle to the Ephesians and the remaining Apostolic Epistles.

On Palm Sunday the two portions in the morning and forenoon are the evangelical prophecies contained in the ninth and eleventh chapters of Zechariah. During the remainder of the week, to Good-Friday inclusive, the morning portions are taken from the third chapter of the Lamentations. The portions for Evening Prayer, from Palm Sunday to Good Friday, are taken from the Gospels, principally from that of St. Matthew, containing the history of the events of the days immediately preceding the passion of our Lord. On Easter Eve, and from thence to Easter Tuesday, passages appropriate to the respective days are appointed both for morning and evening.

From Easter Tuesday to the eve of Ascension, suitable portions from the remaining chapters of Leviticus and from the books of Numbers and Deuteronomy are appointed to be offered; and in the evening, following the early practice of the Church in some parts of Christendom, the portions are taken from the Acts of the Apostles; but, as the Acts of the Apostles are principally historical, there are not a sufficient number of eligible portions from the Acts to occupy this period of time, and for the remaining days the portions are taken from the book of the Revelation.

On the eve of Ascension the book of Isaiah is resumed in the morning, and the whole of the remaining chapters, beginning with the forty-ninth and omitting only the fifty-third (which is read on Good-Friday), are read in course. These furnish in their exact order singularly appropriate portions for each day (including the Ascension, the eve of Pentecost, and Pentecost), until the octave of Pentecost. In

the Evening Prayer, during the same time, the remaining chapters of the Revelation, divided into portions, are read, the last portion coming in course on Whit Monday. On Whit Tuesday, and on the following days, the portions are selected from the first chapters in the Gospel of St. Matthew.

From the octave of Pentecost the portions for Morning Prayer are taken first from Jeremiah and the other Prophets, and afterwards from the books of Samuel and the other historical books of the Old Testament, and from the book of Job and the Proverbs: and in the evening from the Gospel of St. Matthew, and afterwards from the other three Gospels. In the week preceding Advent the portions in the last mornings of the ecclesiastical year are taken from the Song of Solomon, and those in the evenings from the first chapters of the book of the Revelation.

So soon as the reading of the portion of holy Scripture is concluded, if there be any prominent subject of our faith or hope contained in the passage, it is the duty of the elder to declare it before God in the presence of the congregation, by a few words expressive of our hearty persuasion of the truth so conveyed in the inspired text; and forthwith the elder, followed by the whole congregation, recites the Creed, as the fitting counterpart on our part to the reading of that holy word given by immediate inspiration of the Holy Ghost, and committed to writing, by Divine Providence, for the perpetual use and benefit of the Church.

Upon the subject of the recital of the Creed it is unnecessary in this place to repeat what we have already said in the readings upon the Office of the holy Eucharist, with respect to the twofold object in this act, the profession of our faith *concerning* God, and the confession of our faith *in* God as an act of worship: and that in the latter respect this solemn recital is peculiarly an act of dedication and surrender of ourselves unto Him, as the expression of our filial confidence and trust in Him, and as the means whereby we are confirmed and advanced both in faith and in obedience. But we may add, that in the Office for Morning and Evening Prayer it is even more peculiarly and exclusively an act

of worship than in the order of the Eucharist. For in the Eucharist it follows the reading of the holy Gospel—which is not read as an act of worship, but is addressed to the congregation, and listened to by them as though they were “eye-witnesses and hearers of the acts and words of the Lord Himself”—so that the Creed recited by them is strictly their response to the Gospel, and the pledge that they believe in Him who is revealed therein. But in the Morning and Evening Prayer, it follows the reading of a portion of holy Scripture read in the hearing of the people, but not immediately addressed to them—read before God in honour of His Name, and as a means by which we offer worship to Him, reciting before Him, with joy and adoration, the record of His revealed truth. The rehearsing of the Creed, therefore, is an act of the same character as the reading of holy Scripture which immediately preceded it—it is repeating in words composed by man, not without the inspiration of the Holy Ghost, the testimony of the Church to those truths, to which Scripture bears witness in the words of the Holy Ghost, uttered and written by holy men of God as they were moved by Him.

The Creed selected for use on this occasion is that generally known as “the Apostles’ Creed;” in which, although the faith confessed is substantially the same as in the Nicene Creed, yet the form of expression is easily distinguishable. This Creed has been used in the Roman Church from the earliest times, and, according to the tradition of that Church, was originally derived, in nearly its present shape, from the Apostles themselves. To this general tradition some improbable and some even incredible relations are added. By the account of some it was composed by the Apostles meeting in council: others confirm this, by relating that the Apostles thus composed it when at Jerusalem, and about to separate in order to preach the Gospel through all the world: and in a sermon contained in St. Augustine’s works, but which is not generally supposed to be really his, each article in the Creed is said to be contributed by one or other of the Twelve to the Circumcision, and is assigned to its proper author: but as this distribution comprises some

S. Ambroso.
Serm. 38.

Serm. de
Temp. tom.
x. 359.

articles which, we know, did not form part of the Creed as it originally stood, but were added long after, the story is as false as (perhaps we may say) childish.

There seems to be, however, great probability that the Apostles' Creed, in its original form, is derived from the tradition of faith, the unwritten symbol, possibly used by all the Apostles, or at all events used by those Apostles who ministered at Rome, and by those venerable bishops and martyrs, their disciples, who, by their appointment and authority, first occupied the See in Rome. That there was such a form in Rome and Western Christendom, whether actually committed to writing or not, is probable, from the remarkable resemblance between the Roman Creed, in what is supposed to be its earliest written form, and the several forms contained or referred to in the writings of the early Latin Fathers, St. Irenæus, Tertullian, and others, in the second and third centuries : but that this particular form of words (as well as the substance) was of universal authority, or was universally received, as must have been the case had it been actually committed to writing and in that shape sanctioned by all the Apostles, is most improbable. For this Creed, and the notices of it to be found in Latin writers, differ, both in the form of words and in the truths particularised and confessed in their details, from those adopted in the Oriental Churches, and to be found in the writings of the Greek Fathers, which last, however, are (as is equally evident) connected with the Creed ultimately adopted at Nice and Constantinople. Nor is there any trace in history that the precise form of the Roman Creed was ever used in the East. All the Creeds of which we have traces in the Eastern Church, whether attributed to individuals or recorded to have been used in Churches (such as those attributed to Gregory Thaumaturgus and to Lucian, the Creeds of Jerusalem, of Cæsarea, of Alexandria, of Antioch, and the two forms given by St. Epiphanius), have their own peculiar forms of expression, in which they agree with the Creed adopted at Nice and Constantinople, and are evidently formed upon the same original pattern or type, which pattern or type is totally distinct from the Roman.

See these
Creeds in
Bingham,
Antiqs. xi.
c. 4.

The Creeds, both of the Eastern and of the Western Church, are alike developments of the original confession of faith in One God the Father, and in Jesus Christ His Son our Lord, and in the Holy Ghost; to which we may add (as does St. Cyprian, where he refers to the confession of faith), "in the forgiveness of sins and life eternal by holy Church." S. Cyp. Ep. lxx. 6.

In both the Creeds the additional expository articles have every appearance of having been subsequently added to the main and principal articles, in order to meet heresies as they rose. In the case of the Roman (or Apostles') Creed the principal of these supplemental articles, relating to the true humanity and real sufferings of the Son Incarnate, and directed against the Gnostics and Marcionites, heretics in the first and second centuries, are proofs of the great antiquity of this Creed in its principal parts. Several, however, of the expressions, and two or three of the articles, introduced into this Creed, are of later date. Indeed the words "Maker of heaven and earth," the word "conceived" by the Holy Ghost, &c. (whereas it originally stood "born of the Holy Ghost and the Virgin," &c.), the word "suffered," before "under Pontius Pilate," the word "dead," the article "He descended into hell," the words "God" and "Almighty," after "at the right hand of," the word "Catholic" before "Church," and the articles "the communion of saints and the life everlasting," were finally added probably in the seventh or eighth centuries: for they do not appear either in the Creed known as the Creed of King Athelstan,* nor (with the exception of the words "suffered," "Catholic," and "the life everlasting") in the Spanish version produced by Eucherius, bishop of Osma, in his argument against the heresy of Elipandus, archbishop of Toledo.†

Usher, de
Rom. Eccles.
Symbol.

* This Creed is a Greek version in Anglo-Saxon characters, annexed to a Psalter. It is incorrectly attributed to King Athelstan, for it is evident from a kalendar prefixed to the psalter that its date is in the year 703.

† It may serve to illustrate what has been said, if we place before the reader the words of the Apostles' Creed, printing those parts supposed to be more modern in italics, as has been done by Archbishop Usher in his tract "De Symbolis," and, where necessary, adding within brackets the original clauses.

"I believe in God the Father Almighty, *Maker of heaven and earth.*

"And in Jesus Christ His only Son our Lord, *Who was conceived by the*

K K

On the other hand, although the Eastern Creeds appear to be constructed upon the same original and fundamental confession of faith in the Blessed Trinity, yet the forms in which these fundamental truths are stated seem to be directed against the heresies which arose at the end of the third or the beginning of the fourth century ; heresies of a later date than those against which the additional articles in the Apostles' Creed are directed. Thus, the form under which in these Creeds the confession of faith in the Son is asserted, is as "the Only-begotten," "begotten before all worlds," and so forth, in terms directed against the Samosatenes, the Sabellians, and other heretics of the latter part of the third century, who denied the Divinity of the Son, either in terms or by implication, or who denied His distinct personality. Nor have we any historical trace of any of these Creeds before the time of St. Gregory Thaumaturgus, in the latter half of the third century.

We are led, therefore, to believe that the Apostles' Creed is an older form of Confession of the one faith of the Church, than is the Nicene Creed ; that there is probable reason to conclude that it was in existence at least as early as the second century ; and that it is no improbable supposition that this Creed is in the main a form of faith derived by unwritten tradition from the Apostles, committed to writing by those in authority in the Roman Church, and preserved therein with the tenacity which has ever distinguished that Church in its attachment both to truth and to error.

With respect to the particular Articles of the Apostles' Creed, they have been for the most part explained in our observations on the Nicene Creed. The only one which it is material to notice is that concerning the descent of our

Holy Ghost, Born [Who was born of the Holy Ghost, and] of the Virgin Mary, *Suffered* under Pontius Pilate, Was crucified [Was crucified under Pontius Pilate], *dead*, and buried ; *He descended into hell* ; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father *Almighty* ; From thence He shall come to judge the quick and the dead.

"*I believe* [And] in the Holy Ghost ; The holy *Catholic* Church ; *The communion of saints* ; The forgiveness of sins ; The resurrection of the body, *And the life everlasting*. Amen."

Lord into hell. This article did not originally form a part of the Creed—it was finally adopted from that symbol used in the Church of Aquileia : and all that we need say in this place is, that the words here used declare our belief in a great fact, namely, that our Lord was not only dead and buried, but that His spirit, separated by death from the body, went to the place of other spirits similarly separated. So true and real was the fact of His death, and so truly and really did He, in assuming our nature, become subject to all the conditions of man, sin only excepted. In affirming this great truth, we must always remember that He is God as well as Man ; and that, while the body was dead and laid in the grave, locally separate from the spirit, and the spirit conscious and alive was in the place of separate spirits (that is to say, not the place of eternal torment, but Hades)—His Divine nature and His human nature were never divided nor apart : for, being once hypostatically united, they are for ever inseparable in His person. When His soul forsook the body, *He* forsook neither body nor soul. Hence is it said in the words of our Creed, not only that *He* was crucified, but that *He* was dead, that *He* was buried, and that *He* “descended into hell.” All are equally true of, and equally applicable to, the person of the Son of God. He was present with His body in the tomb, and with His soul in Hades. And hence, also, to advert to the succeeding words of the Creed, it was not only true that God the Father received Him from the dead, but that He Himself had power to take His own life again ; and that in taking it “*He* rose again the third day”—fulfilling His own declaration, “*Destroy* John 11. 19-21. *this temple, and in three days I will raise it up.*” “*This He* spake of the temple of His body.”

V. i. 5.—THE ANTHEM AFTER THE CREED.

In the holy rites already examined, we have learned that, after the confession of sin and renunciation of ourselves, as without life or hope in ourselves, and after receiving the absolution of the Lord, which is as it were life from the dead, we are first of all to dedicate ourselves anew to God, yielding up our whole being unto Him, and engaging henceforth to

serve Him. This we have pointed out to be the immediate and natural course to the believing man, who has confessed his transgressions unto the Lord, and has received from Him the forgiveness of his sins. Next we have learned that, in addition, we should renew this act of dedication with especial reference to our mind and understanding; and therefore we find that the next succeeding rite is one, wherein we are to glorify God by the submission of our reasonable faculties to His revealed truth, both as set forth in the Scriptures and as delivered to us by the Church: and this end we attain by offering or reciting before God a portion of His inspired Word contained in holy Writ, and by the confession of our faith in Him, as handed down in the Creed of the Church. And now, in the following part of the Office, in a third act of dedication, we are called upon to give vent to our joy in the salvation of the Lord, by pouring forth the song of glory and praise. If we have been enabled to follow in our spirits the action of the Holy Ghost in the previous service, and He hath carried on in us those His operations in the Church, which have thus been liturgically expressed,—if we have truly received the absolution bestowed upon us, and, confident in the grace and calling of God, have vowed and dedicated to Him our whole being, and have submitted our mind unto His holy guidance;—then, in our inmost man, in the recesses of our spirit, in the seat of our will, where is the source of all spontaneous action, the Holy Ghost, who dwelleth in us, will move us irresistibly to sing with the spirit and to sing with the understanding also.

Accordingly, at this time, the congregation, under the leading of the Prophetic Ministry, should stir up their hearts and minds to glorify the Lord by singing to His praise. Those who have been endowed by the Holy Ghost with spiritual gifts of song, and have acquired, by the cultivation of their natural talents, the art of music and singing, should seek to exercise their gifts, if the Holy Ghost vouchsafe His impulse; and all, according to their ability, should now exert themselves to the utmost, that they may worthily set forth the praises of God.

The order of this part of the Service is, that as soon as

the Creed is concluded, the appointed Anthem should be sung by the choir; and at its close comes in the fitting opportunity for those songs in the Spirit, which should never be wanting in the congregation of the Lord. In giving this statement of the order of the Service, we add the following remarks by way of explanation and instruction.

1. With respect to the selection of Anthems, they should vary with the season of the year. Thus, for instance, from the 18th to the 25th of December, and on other occasions, special Anthems are appointed to be sung after the Creed, in the Morning and Evening Prayer. When none other is appointed, the ordinary Anthem in the morning consists of the hundredth psalm; and that in the evening, of the 8th, 9th, 11th, and 12th verses of the twenty-sixth psalm. Both of the Anthems which we have just named are adapted to this occasion, being calculated to prepare the spirit for entering upon the further service, which carries us onward, as it were, in our acts of worship, from the Court without into the Tabernacle itself.

2. Then, when we say that the Anthem is to be sung by the choir, we mean that it should be sung by all those who are fitted by natural gift and by application and practice to join in this part of Divine service, and only by those so qualified. If we were speaking of any other than of congregations meeting for religious worship, it would appear altogether superfluous to remark that those who are unable to sing ought not to attempt it, that their attempt defeats the common object, and destroys instead of promoting harmony. But in the psalmody of religious assemblies, some persons imagine that they are under the obligation, many that they are entitled to the privilege, of causing their voices to be heard; although the sounds which they utter are discordant, and, consequently, painful to others who hear them; although they may be unable, from natural formation of their organs, or from want of aptitude in catching particular sounds, to produce the notes required; and although, from their deficiency in the power of marking with precision given spaces of time, they fail to produce the required notes at the proper moment. Such notions are entirely erroneous.

If, indeed, we could conclude that the use of musical composition is unsuitable to the public worship of God, it would follow that all music and song ought to be banished from His house, not that they should be unworthily executed. But it is impossible to come to any such conclusion. The contrary is evident: not only from the universal practice of mankind, of the Jewish nation in their ordained services, and of the Christian Church in all ages, but from the fact that a portion of the inspired word of God, used in the services of the Church, consists of psalms and spiritual songs originally composed in order to be sung in public worship; and sung with the accompaniment of instruments of music. And if music be admissible into the services of the Church, it should be such as is (so far as may be) worthy of God and of His sanctuary; and those only should take part in singing who are capable of fulfilling their part in the same, and *they* should take that part only which they are capable of fulfilling.

The object to be attained is not that every one in the congregation should be able to join therein, but that the worship and praise of God may be set forth and advanced in the most perfect and glorious manner: and the first desire of each person present should be for the attainment of this object; and then, that he himself may be in a condition of spirit consistent with, and suitable to, the action which is in progress. Those who are able to join in the singing, should do so with their hearts fixed upon God, not thinking of themselves or of their own performance: those who are not able to join, should be filled with the spirit of worship and praise; rejoicing in that ministry of praise which the Church, through means of those actually engaged in singing, is occupied in fulfilling, and content that others should be found more capable than themselves in this respect.

3. This being the temper of mind becoming the congregation, the next step conducive to our object will be that the music used in Divine worship should be simple, grave, and elevated. Simple, because, in order to be excellent, it is quite unnecessary that the music should be abstruse or

complicated : on the contrary, it should be such as that the greatest number possible of those present should be able to learn it: for instance, that in the *chanting* of psalms or anthems, which is a mode of singing practised daily, all in the congregation who have voice and ear may be able to join ; and in the *singing* of anthems, which is less frequently performed, all may be able to join who can afford the necessary time thoroughly to acquire the knowledge of the music, and to practise themselves sufficiently in it. It should be grave, becoming the fear of God and the honour of His sanctuary, and calculated to impress a due solemnity upon the spirit. It should be elevated, that it may fitly express our praises, and may help forward, and not retard, the upward flight of our spirits toward the throne of God, before which the innumerable company of the heavenly host are continually engaged in hymns of adoration.

4. In truth, it is essential to the right performance of this part of Divine worship, that the hearts of the whole congregation should be set upon rendering it a worthy and perfect offering to the Lord ; and that they should regard it as a duty towards God, the fulfilling of which is a matter of interest to every individual. If this were the case, then, as the knowledge and practice of ecclesiastical music increased, and the taste for it became diffused, many who now regard it with indifference would find themselves attracted by its beauty, and their devotional feelings would be advanced ; many who imagine that the only way of fulfilling it is for every one to exercise his own voice, would discover the rapture of having their own conscious aspirations of love and joy in the Holy Ghost expressed through the melody of others,—melody which hitherto they themselves have only marred ; and in the ultimate result it would be found that few, if any, are altogether incapable of bearing some part in the general choir, while each would ascertain the precise place which he can occupy in helping forward the general devotion, instead of, as now, fulfilling no part at all, but that of gratifying themselves, and sometimes indulging in a species of spiritual intoxication at the expense of others.

The perfecting or advancement of church music, how-

ever, can no more be attained than any other excellence, without a real desire and resolute effort for its attainment. But if all are filled with this desire, and if, in every congregation of any size, all who have the requisite leisure will devote their time to improve themselves, they will contribute to the formation of correct habits and tastes, and will carry forward, to an indefinite extent, the work of improvement, not only in themselves, but in others also, who, sympathising in their good desire, and, perhaps, equally endowed by nature, may yet not be able to command the same amount of leisure.

5. Finally, as to the exercise of spiritual gifts of song. Although, when treating of these gifts, we are referring to a totally distinct subject from that of the exercise of natural faculties, yet is there observable a close analogy between them, and the same remarks, to a great degree, apply. For, in the first place, it is absurd to suppose that any can be endowed with a gift of song, intended to be used for the purpose of *edifying the Church*, who does not possess the ability to sing. What we understand by a spiritual gift of song, is that, as distinguished from the ordinary gift of prophetic utterance, the prophetic words employed are of the character of the ode—that they are uttered in melodious notes—and that they should possess a harmony of their own, which, if not scientific, should at least avoid discordance. In witnessing the exercise of these gifts we have heard, no doubt, sounds uttered by the gifted persons, exceeding in sweetness and beauty their natural notes as ordinarily exercised; and the air has sometimes been of an elevated, heavenly character, totally distinct from ordinary music, whether ecclesiastical or secular. But, in truth, those supernaturally moved by the Holy Ghost to any kind of prophetic utterance, although instruments in His hands, are yet endowed with reason and will, with intellectual and spiritual faculties; and He uses them according to their respective characters and endowments. He does not even overbear the will:—"the spirits of the prophets are subject to the prophets:"—much less does He, under ordinary circumstances, alter the physical nature of

him whom He inspires. The forms of expression employed in prophetic utterance will vary with the qualities, character of mind, condition as to knowledge, and acquirements of the individual; for all these appertain to the prophet or prophetic person as an individual, and are of the things *used* by the Holy Ghost: the power and words (so far as regards their essential meaning, and corresponding in each case to the measure of the individual thus used) are of the Holy Ghost. To suppose that the physical nature, intellectual character, qualities, and condition, are not of the man, but of the Holy Ghost, would almost seem to imply (if we may venture even to refer to such an idea) that the Holy Ghost should become incarnate for the time: nor could it take place without destroying the will and individuality. Were this to be the case, it would follow that every one used by the Holy Ghost would be used precisely alike; that the tone of mind expressed, and the construction and composition of the language, would in the case of every individual be the same; and that all distinctive differences of character between those thus inspired would be lost. In that case, to go to a higher instance, it would have been impossible that in the inspired Word there should have been any variety of style. The prophets Isaiah, Jeremiah, Amos, and Zechariah, would all have prophesied alike: the style of the four evangelists, and the manner of introducing the events which they relate in common, would have been the same: and the apostles St. Paul, St. James, St. Peter, St. John, and St. Jude, when teaching the same things, would have introduced the same topics, and employed the same words. But the truth is, that the Holy Ghost takes the man whom He uses as He finds him, and not otherwise. He brings out indeed treasures, of which neither the individuals themselves were conscious to the possession, nor others aware of the existence. And thus we have heard from females and unlearned men, not only words of truth, but deep thoughts and well-constructed sentences, which, as to both substance and form, have astonished the hearers: and so in the exercise of gifts of song, we have heard sounds uttered by the gifted persons which exceeded in sweetness and beauty their natural voice

as ordinarily exercised; and in the harmony of the song there have been sometimes heavenly strains transcending ordinary compositions, sacred or secular. Still, so far as the use of the mere organs of voice and the exercise of musical talent are concerned, the manner of exercising the gift has been, and, for the reasons above stated, must usually be, according to the natural endowment of the gifted person.

And hence two consequences follow. First, that persons who have a prophetic gift of utterance, where the character of the words is such as would otherwise render them appropriate to be sung, should be instructed to refrain from singing in the congregation, when from organic incapacity their singing is discordant and offensive to the ear. For that which is offensive to the natural ear cannot be honouring to God in *public* acts of worship—nor can it be edifying to the Church. And therefore the Apostle's practice as respects himself, and his injunction as respects others, 1 Cor. xiv. 20. should be obeyed, and let such an one "keep silence in the Church;" let him sing "to himself and to God." Or else, at least, let the words be uttered in the ordinary tone, as in the case of prophetic persons generally.

And secondly, those who have gifts of singing, calculated to edify others, should not hesitate to improve their natural talent and organs to the utmost of their power. They will not, indeed, thereby increase the spiritual power, impulse, and grace, with which the Holy Ghost endows them for the exercise of the spiritual gift—that gift cannot by any human means be improved or enlarged: but they will render themselves instruments more fit for the use which God would make of them for the benefit of others, and for the advancing of His praise in holy worship.

P. 367. With the Anthem after the Creed, the preliminary part, or Office of Confession and Dedication, is concluded. But, before proceeding, we must refer to the distribution of the several parts of the Preliminary Office between the four ministers in the priesthood: for we have already noticed that the commemoration of our sins before God, in the

Exhortation, is made by the Evangelist; the Confession, by the Pastor; the Prayer of Dedication, by the Elder; the reading of the Word and rehearsal of the Creed, by the Prophet and Elder: and that the Anthem and the Psalms, which precede or commence the subsequent service, are under the general guidance or leading of the Prophetic Ministry.

We have already shown that there were, in each of the P. 257-267. two divisions of the Tabernacle of Moses, and in its Court, the prefigurative types of the four ministries in the priesthood, and of the combination of all four in the several parts of Christian worship. We have shown the existence, not only of the types of the four ministries of the Universal Church, whose office is to fulfil the work of the ministry in its external relations towards the world, and to unite and bring onward to perfection the whole number of the saints, the Members of the Body of Christ; but also of the types of the four ministries as subsisting in the priesthood of each particular Church, under the headship of its Angel, and of the respective duties devolving upon each of the ministers in the daily worship of the Church. We have, moreover, explained P. 262. the distinct character and operation of each of the ministries, and of the faculties and qualities in man, which render him the fit subject of their operations: which faculties and qualities, variously predominating in different men, render every individual more especially the subject of one or other of those ministries, and every ordained person in a special manner adapted to fulfil the functions of one or other of them.

Referring to these explanations, which we need not repeat, the reasons for assigning the above several parts of the service to the respective ministries will be evident. It is the office of the Evangelist to address the conscience and the memory, to preach repentance for the remission of sins, to proclaim God's mercy in forgiveness, and His saving grace. It is the office of the Pastor to receive the burden of the afflicted conscience, and to sympathise with the sorrow and contrition of heart which find utterance in confession. It is the office of the Apostle—the Elder and Ruler in the Universal Church—to bring up and present the whole body,

espousing the Church as a chaste virgin to the Lord, wholly dedicated and consecrated unto Him, and in Him to present every man perfect:—and no less is it the office of the Elder, the assessor with the Angel in the rule of the particular Church, to fulfil an analogous office in his ministry under the Angel. It is the office of the Prophet, under the guardianship of the Ruler, to bring forth the hidden light of revelation to the Church; and no less is it that of the Ruler to expound and declare the true and genuine doctrine contained in the revelation. And in the matter of the revelation of light and of truth, the Apostolic and Prophetic Ministries are, in fact, the types of that twofold form of witness, the nature of which we have explained, and which pervades and ought to be seen in every ministry, and in every part of the Church. And thus, in this preliminary office of Confession and Dedication, is exhausted the complete Ministry of the Lord, so far as it is applicable to this part of the service, complete and united in His own High-priestly office, but exercised by Him through four, who, together co-operating, do unitedly fulfil His priestly functions committed to them.

These several ministers are respectively fitted by their ministry (and the grace of God doth work in each according to his respective measure and gift) so as most effectually to produce in the hearts and spirits of the congregation appropriate thoughts and affections, to enable them to join in the several parts of the service, and to accomplish the work of the Holy Ghost in them, according to the will of God. But this end of utility, which has regard to the individuals present, is not the only object of this arrangement of ministry; nor is it to be looked on merely as machinery framed for such an operation. The several ministries which we have been considering are the ordained means, the essential and absolutely necessary means, the only possible means (such being the will of God, and such the organization of the Church), for enabling the Church to fulfil, according to the perfect order of God, these several rites: for declaring before God—as from One Body—the heinousness of our sins; for expressing unto Him our sorrow and our contrition; for gathering up and pouring forth our vows

of dedication and future service; for glorifying Him in the declaration of His revealed mind and truth, and in the confession of our assured faith in the same.

God, and not man, is the great object and end of all our rites of worship: and although, from every rite, those who are faithful receive great and inestimable benefits, yet man himself is created primarily to manifest the glory and goodness of the Creator: and his highest function, and the most glorious fruit of all his faculties and endowments, is to offer worship and praise to the Universal Benefactor, from whom alone cometh down "every good gift and every perfect gift." And as man was created for this great end, so especially was the Church constituted and organized for the same. And therefore, when the Holy Ghost, dwelling in the Body—the Church,—moves in the spirits of the faithful, inclining them to these acts of humiliation and dedication, the several ordinances and ministries of the Church do, in obedience to the law of her being as the Body of Christ, and by a kind of necessity of nature, fulfil these several acts in the exercise of their proper functions. The spiritual organ for recalling sin to remembrance is the Evangelist, and through him the recordation of sin naturally proceeds; the organ for confessing sin is the Pastor; the organ for expressing the devotion of the Church, in dedicating herself to God, is the Apostle or Elder; the organs for that two-fold Testimony unto man and Confession before God, of which we have spoken as the fitting act of dedication of the mind, are the Apostle or Elder, and the Prophet;—while the outpouring in spiritual song of the spirit, brought into entire subjection unto God, is through the exercise of the prophetic spirit, resting in a greater or less degree, and with more or less of outward manifestation, upon all who have been perfected in the Spirit of holiness and sealed with that Holy Spirit of promise, which is the earnest of our inheritance.

PART V.—SUBDIVISION II.—THE OFFICE OF PRAYER AND INTERCESSION, WITH THE MINISTRY OF WORD.

SECTION I.—THE INTROIT INTO THE HOLY PLACE, WHEREIN ALSO IS EXAMINED THE GENERAL NATURE OF THE OFFICE OF PRAYER AND INTERCESSION.

WE are now about to make a nearer approach into the presence of the Lord, in the Office of Prayer and Intercession; which is, in fact, the proper Office of the Church as the Body of Christ, and her true vocation. In the previous Office we have fulfilled the duties which belong to us as sinful, though redeemed, creatures; we now are wholly called to those which exclusively belong to us as regenerated in Christ Jesus, as sanctified and anointed by the Holy Ghost, and as abiding by faith in the grace to which we are called, although not yet assumed and transformed into the glory of the resurrection; which belong to us, in short, as abiding under that Dispensation, and called to fulfil those duties, which are typified by the Holy Place in the Tabernacle and the rites therein fulfilled.

Into the Holy Place, made with hands, Israel of old was not permitted to penetrate, but the priestly family of Aaron alone. The Court, with its brazen altar, and bloody sacrifices, and bodily washings, was the type of that carnal Dispensation. But of *this*, the Dispensation of the Spirit, the Holy Place is the type; and all the faithful are invited to assist in the spiritual services of the House of God. And although the actual performance of the sacred ministries is fulfilled by Christ, through those whom He admits to the exercise of His priestly functions, yet He admits them, and uses them as the organs of the One Body, as we have already just explained, for the expression of those acts and words which the Holy Ghost operates or effects in all the faithful.

The priesthood engaged in the administration of sacraments, and in the promulgation of the word of God, are venerated by us as the ministers and ambassadors of Christ, as those in whom Christ is present, and by whom He Him-

self ministers unto us. But in fulfilling the offices of public worship and common prayer, without ceasing to be ministers of Christ, they are more especially representatives and organs of the Body. The whole Church recognises in these offices the pledge of the common privileges of all, both laity and priesthood. For if it be true that, through our union with Christ, we have access in Him even to the heavenly places where He abides, and to the throne of God, where in our nature He is seated; then assuredly has every baptized member of the Body, through faith, his substantial part (and he is truly and substantially represented) in every act of worship, which, under the inspiration of the Holy Ghost, it is possible for the Church to present.

These reflections will enable us to understand the proper sentiments, with which at the close of the anthem we should witness the four priests, who have hitherto ministered in the lower choir, go into the upper choir, that they may enter upon this their further and higher ministry. With them, the spiritual leaders (under the Angel) and representatives of the whole body, the whole congregation pass (if we may so speak) into the Holy Place; and while engaged in pouring forth the psalm now appointed to be sung, let them remember that they are admitted into the Temple of Almighty God, and be penetrated with the godly fear which becomes His presence: let them be filled, also, with the sense of His condescension, who brings them into such near communion with Himself. Thus will they be prepared, as was expressed in the prophetic words relating to this part of the service, to "enter into the Holy Place with a psalm."

For this purpose a portion of the Psalms of David is assigned to each occasion of Morning and Evening Prayer daily, and of the Forenoon and Afternoon Prayer on the Lord's day; and by dividing the whole into one hundred and twenty-eight portions, each of sufficient length to answer the object of this part of the service, the whole Book of Psalms is gone through in the course of eight weeks.

Having so lately spoken of the proper rules to be observed in the psalmody of the Church, we need only remark that it follows, both from what we have said upon the

general subject of psalmody, and also from the delineation we have endeavoured to give of the affections and thoughts suitable and appropriate to this particular part of the service, that the Psalm of Introit ought to be sung by the whole congregation, so far as the ability of each will permit. And for this purpose such chants should be selected as are easy of attainment.

The priests having now joined the Angel in the upper choir, the Angel, after a short interval, proceeds to the Sanctuary, and bringing forth the holy Sacrament from the Tabernacle in which it is reposed, places it with reverence upon the Altar; and, kneeling down at the Altar, offers the short prayer set forth in the Liturgy, presenting before God the emblems of the passion of His Son, and beseeching God to have respect unto His sacrifice, and to fulfil His intercession for the Church and for the world. This prayer is offered by the Angel secretly; for while he is thus engaged, the congregation are occupied in singing the portion of the Psalms appointed for the Introit.

At the close of the prayer the Angel rises and withdraws to his place without the Sanctuary, but in front of the Altar, where he is to offer the Intercession: and he so arranges his movements, in fulfilling these several duties, as to arrive at his place at the close of the last verse of the portion of psalms, prepared to bow before the Altar, with the rest of the congregation, at the ascription of glory to the ever-blessed Trinity which concludes the singing of the psalm. At the same period of time, also, the four priests should be found in the places which they are to occupy in offering the supplications and prayers, and the Elders in the place appointed for their ministry of teaching.

The explanation of the symbolical action just described is this. The congregation is being transferred, if we may so speak, from the court without to the interior of the Holy Place: that is to say, having been delivered from the conscience of sin, through the blood of that Sacrifice upon the cross by which sin hath been put away, we are lifted up into the remembrance that we are builded up a spiritual house, a holy priesthood, to offer up spiritual sacrifices

acceptable to God by Jesus Christ. For so long as we sojourn upon earth in these bodies of humiliation, evermore exposed to temptation and liable to fall, it is through the continual application of the merits of Christ, bestowed only upon the contrite who confess their sin, that we enter into God's presence, absolved, washed, sanctified, renewed in the spirit of our minds. But, through His merits, we do enter, and abide within His holy Tabernacle, offering perpetual sacrifices of praise, and worshipping the Lord in the beauty of His Sanctuary.

During the psalms, then, the whole congregation is occupied with the joyful anticipation of this access into the holy presence; and in the meantime, the Angel, as the representative of his people before the Lord, has gone up to the Altar, and fulfilled his duty, and is now seen at his place of intercession; the four priests are in their places, and the Elders in theirs. Thus, at the time of the last Gloria Patri, we have antitypes to all the legal symbols in the Holy Place brought under our regard. The Angel (with the assistant priests) is seen ready to commence the office of Intercession, typified in the Mosaic ritual by the act of the high-priest in burning the fourfold incense upon the Golden Altar. The holy Sacrament proposed before the Lord, upon that which is at once the Altar and the Table of the Christian Church, corresponds to the Shewbread upon the golden Table. And finally, the Elders are seen in their places, ready to fulfil their duty at the appointed time; in the morning to receive the word of ministry, to which they are in the evening to respond, and in the evening to give that response: and of this, the duty enjoined upon Aaron with regard to the golden candlestick is the ritual type under the Law.

Such is the symbolic meaning contained in the outward ceremonies and acts appointed in Morning and Evening Prayer, at the singing of the psalms upon the introit into the chancel or upper choir; so that at the time when the last Gloria Patri is being sung, the Church, introduced into the Holy Place, of which the Tabernacle was the figure, finds herself surrounded with symbolical arrangements, which

convey to the sight, and to the mind, a testimony to the spiritual rites of intercession and worship upon which she is about to enter. The holy Sacrament upon the Altar—the Angel with the four priests attending him, at the place for offering intercession—and the Elders in their place in readiness to fulfil their office at the proper time—these, like the corresponding arrangements in the Tabernacle, have an evident reference to the spiritual constitution of the Church and to the operations of the Holy Ghost therein. But they have a further property which the legal types never possessed. For they do not, as did the legal rites, testify only to things unseen and absent, but the rites themselves in which we are about to engage are spiritual and heavenly. The intercession to be offered is that which can alone prevail with God,—the intercession of Christ. The illumination which is now to shine in upon our hearts, is that which can alone glorify God and edify the Church,—the light which proceedeth from the seven spirits of God before the throne. The memorial now present before God, and visible in its outward symbols to our eyes, is that which can alone render the Church and her Offices acceptable with God; namely, the very Body broken and the very Blood shed of the Son of God.

And here arises a very important question, which demands our attentive consideration. We have spoken of the Church finding herself surrounded with certain outward arrangements, which, at once constituting the means whereby those rites of worship upon which she is about to enter are to be conducted, are themselves suggestive of those holy rites. But let us remark that, in the proposition of the holy Eucharist upon the Altar, we have not merely an instrument of worship—an instrument, by means of which we present before God the memorial of the sacrifice of Christ, in the Sacrament of His Body and Blood—but also, as is required by the very nature of a Sacrament, the outward sign and symbol of the same. And the question which presses upon our mind and deserves our serious attention is none other than this, whether in order to the entire fulfilment of the service of God, prefigured in the typical rites of the

Holy Place, we ought not to possess and make use of the symbols of the two great Acts of Intercession and of the Ministry of the Word, during the course of their performance and in connexion with the acts performed? For assuredly, while the burning of incense *was* the type, it is also the true symbol, of intercession; and the burning of lights is equally significant of the ministry of Word.

This inquiry we are led to make, because, while the Christian Church in past ages has ever (as we have remarked in a former place) excluded from her services of worship all P. 245. the symbolic rites employed for purposes of worship in the court, such as bloody sacrifices, the destruction of either animals or fruits of the earth by fire, or libations of wine poured out upon the altar; yet the proposition of the bread consecrated in the Eucharist, and the burning of incense and of lights, being symbolic rites employed in worship and proper to the Holy Place, have all been adopted as ceremonies employed in Christian worship from very early periods: indeed, until recent times, they were in universal use, and are even now prevalent in far the larger part of the Church.

The holy Sacrament indeed, from the nature of the spiritual mystery which it contains, is far more than merely an antitype to the Table of Shewbread. As a true and living sacrament of the presence of the Lord, it is that which hallows the Sanctuary of the Christian Church: as the mysterious instrument of our spiritual communion in the Holy Ghost, continually reserved in the Tabernacle, it is that hidden Manna which is our spiritual nourishment and means of life: as the sacrament or instrument of daily communion, it is the means which enables us to keep that perpetual feast of unleavened bread to which we are invited, as consequent upon the sacrifice of the true Paschal Lamb. Nevertheless, as now (that is to say, at the time of the Intercession) proposed upon the Altar, it is the antitype to the Shewbread proposed on the Table in the Holy Place, as a perpetual memorial before the Lord. It is a Sacrament, and therefore is both sacramentally the very substance represented, that is to say, sacramentally, the very Body and Blood of Christ; and it is also a visible symbol, identical as to the natural substance of the bread

with the same symbol of bread typically used under the Law, accompanied (from a necessity resulting from its original institution in two species) with wine also.* Seeing, then, that in this instance the Church is justified in retaining both the thing signified and also the symbol (and in the case of the Blessed Eucharist, such being the very nature of a christian sacrament, they cannot be separated), it is reasonable that we should inquire whether the employment of the two remaining symbols or types in the Holy Place be also justifiable. Whether, and to what extent, the manner in which incense and lights have been used in the Christian Church has been a true development of the spiritual life within her, and of the truth of which she is called to be the pillar and the ground. And whether, if past uses be indefensible, there be any legitimate manner in which they can be employed.

Let the result of this inquiry, however, be what it may, it is most certain that the great distinction between the rites ordained under the Law and those under the Dispensation of the Gospel consists in this, that whereas under the former Dispensation the symbols employed were types of things absent and future; the symbols used in Christian worship must be symbols of spiritual things actually present, or of spiritual acts presently done in the Holy Ghost. Under the Christian Dispensation there are no empty types of absent and unreal things.

To employ incense, as it has been extensively used in the services of the Church, as an act of honour and worship offered to the officiating priest, to Church dignitaries, and to emperors, kings, and great men, is most objectionable.†

* It has been supposed by some, that wine also was proposed upon the Table in the Holy Place. If this were so, it would strengthen all our subsequent arguments and conclusions: but there does not appear sufficient evidence for the supposed fact.

† Cardinal Bona, a man of excellent principles in many respects, says, that "the incensing of the ministers of the altar, and of the laity around, is not performed as pertaining to the privilege of dignity, an abuse which hath crept in, but as pertaining to religion; namely, with the intent to stir up to prayer, and to represent the effect of Divine grace." But that which the Cardinal describes as an abuse has, unhappily, been the very source from which the practice originated, and has always been the principal object. While the Church has received the use of incense from the Law of Moses (and if Arnobius (*contra Gentes*; vii. 26) be

The burning of incense is a sacred rite, consecrated by God Himself, in the ordinances of worship given to Israel, to be the type of the all-prevailing intercession of Christ Himself, and in itself the highest act of worship which in the former Dispensation was to be offered to God. And if it be now lawful to employ it, it cannot be a symbol of inferior value. Any use of it, except as a symbol of Divine worship (and the act of intercession with God includes the highest worship of Him), falsifies and degrades it. And, consequently, the use of it towards men, living or departed, ordained or unordained, is an act of idolatry. The burning of it before the images of departed saints, seems wholly derived from the superstitious practices of Hero-worship among the Pagans: but of its use towards the living, even paganism affords no

correct in saying that it was a recent pagan practice, the Pagans themselves must be supposed to have taken it from the Temple rites at Jerusalem), this particular use of it, in incensing men, has evidently been derived from paganism. There is no example of the practice to be found among the Jews; while, on the other hand, we find the clearest traces of it among the Pagans. We know that the burning of incense was not only a principal ingredient in all sacrifices (Guther. *de Jure Pontificio*, iv. c. 11), but it was also a principal form of pagan sacrifice: and the accounts of Christian martyrs prove that in many recorded cases the option was given to the martyr to sacrifice (which always implied the burning of incense), and sometimes, *eo nomine*, to burn incense, to the reigning emperors, when they had refused to burn incense or to sacrifice to the greater deities. (See Pliny's epistle to Trajan, lib. x. ep. 97; Euseb. iv. 15; vii. 15, &c.: the Martyrdoms of SS. Marcellus in Gaul, Acacius, Victor, and others, in Fleury, lib. viii. &c.) Nor, when Christianity became the religion of the state, did the emperors cease to receive the excessive honours which were paid to them when Pagans, although no doubt those honours were not now accounted to be Divine. They were accounted to be significant of *Dulia*, and not of *Latria*. Among other ceremonies observed towards the emperors after they became Christian, we learn from Codinus (*de Offic. Constant.* c. xiv. s. 19) that on Thursday in Easter week the patriarch, accompanied with the bishops and principal clergy, proceeded to the palace, where they found the emperor alone in royal state, standing at his throne, and then, the bishops and clergy surrounding him in place of his courtiers, the patriarch fumigated him with incense: "*Thuris suffitu honorat*," is the paraphrase of Gretser the Jesuit. For the other instances in which the emperor received the same honours, we may also refer to Codinus (*de Offic. Constant.* xiv. 17; xvi. 40, 41), and to the "*Ceremonies*" of Constantine Porphyrogenitus (lib. i. c. i. s. 11; xi. 1, &c.): and in reference to the latter of these two works we may mention that Reiske, in his commentary on the second chapter, traces the various ceremonies employed in the processions of the emperor, and in his visits to the church, from the ancient pagan ceremonial observed in the processions and visits of the Roman emperors to the temples. It is evident, then,

example in earlier times; until, in the progress of corruption, living men received this among other Divine honours: a practice which, having been probably continued when the emperors had become Christian, appears at length to have been adopted among the ceremonies of the Church. Under the Law, the incense was so sacredly reserved unto God alone, that the golden Altar, placed in the very centre of the Holy Place, and evidently the holiest object there, was reserved for the burning of it: all other use of that altar, except on the day of Atonement, was expressly prohibited. And so far from being applied in any way for the honour or even for the gratification of man, the Law enjoined, "Ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord."*

that the practice of burning incense in honour of men has been thus derived; nor is it difficult to understand that, being offered to emperors, the like honour would be claimed and allowed to patriarchs, popes, bishops, and finally to the celebrating priest and the principal clergy.

In like manner the burning of incense before the images of saints has no shadow of foundation in the ordinances given by God to Moses: its origin is clearly pagan. And, indeed, when once its use was admitted towards living men, it is evident, if we consider the temper of those times, it would not be refused as an act of veneration towards departed saints. Nor can we be surprised that in the second Council of Nice, A.D. 787, called together for the express purpose of restoring the use and veneration of images, the burning of incense and of lights before them was insisted upon as an ancient practice (Sess. vii.; Labb. viii. 1208).

It is only just to say, that in these acts done among Christians the intention of paying Divine honour to the objects of them is repudiated. Nevertheless it is a part of our argument to contend that they *are* Divine honours, and ought not, therefore, to be employed, except in God's worship.

* The symbolical application of incense to prayer, its appropriation to the worship of God alone, and the constant association of it with burnt-offering, as constituting the worship of God under the Law, are proved and illustrated in the following passages. The Psalmist says (Ps. cxli. 2), "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifices." Moses, in his blessing upon the children of Israel, says, concerning Levi, "They shall put incense before Thee, and whole burnt sacrifice upon Thine altar." (Deut. xxxiii. 10.) So also says Abijah, reproving Jeroboam and the army of the Ten Tribes for their apostasy from the true worship—"As for us, the Lord is our God, and we have not forsaken Him; and the priests . . . the sons of Aaron . . . burn unto the Lord every morning and every evening burnt sacrifices and sweet incense." (2 Chron. xiii. 10, 11.) And when the Prophet Malachi speaks of the pure and spiritual worship which should be offered, not in Jerusalem only, but throughout the earth, it is thus expressed: "In every place incense shall be offered unto My Name, and a pure offering."

With respect to the use which has been made of lights in the Christian Church, we would observe that the lighting of two lamps or candles at the time of reading the Gospel in the celebration of the holy Eucharist would seem to have some warrant in the principles of Christian symbolism. The reference made to the two candlesticks before the Lord by the Prophet Zechariah, and again by St. John in the Apocalypse,* lead to the belief that they constitute the prophetic and Christian symbol corresponding to the two Cherubim on the Mercy-seat, and typical of that twofold form of testimony and confession, of which we have already spoken in reference both to the manner in which God reveals Himself to man and to the offering of worship before God. But, consistently with the principle which we have applied to the use of incense, the burning of lamps or candles, if permissible, cannot be less sacred than under the Law; and there it was a sacred symbol, ordained by God to be an act of perpetual worship in His presence. And, therefore, to burn candles before the images of saints, as has been practised in the Church, is either a degradation of the symbol or an act of idolatry. With respect to the selection of particular numbers of lights, when used for lighting the place of assembly (as for instance, three, as emblematic of the Blessed Trinity; seven, as emblematic of the Seven Spirits of God; or twelve, as emblematic of the Twelve Apostles), we can only regard it as justifiable on the same grounds as in the case of similar emblematic ornaments in architecture.

If the burning of incense and the lighting of lamps are to be used as ceremonies of religion, or as instruments of religious honour and worship, our warrant must be that they are derived from the Mind of God revealed in His Church, either directly or by deduction from what He hath enjoined in other and analogous instances. It is not sufficient, when thus employed, that they should be introduced into Christian worship merely as appropriate ornaments, suggested by good taste, or by natural feelings of religious devotion; nor

* "These are the two olive-trees (the two anointed ones, the two sons of oil) and the two candlesticks standing before the God of the earth."—Rev. xi. 4; Zech. iv. 14.

ought they to be used as religious symbols and means of worship merely at the will, or by the choice, of man. With respect to the burning of Incense and the use of the Seven Lamps, as these were employed in the Tabernacle, we believe them to be sacred symbols, and instruments of Divine worship appropriated by God unto Himself alone. Whether the symbols thus employed are to be laid aside in the economy of Christian worship, as is the case with bloody sacrifices, destruction of animals and fruits by fire, and ceremonial purifications, is a different question: but, if used at all, they must neither be degraded into mere ornaments or elegancies, nor abused by being employed as instruments of honour to any but God.

But then, again, on the supposition that the burning of incense and the sevenfold light are fit symbols to be used in Christian worship,—although they are things the use of which God Himself hath consecrated, yet are they not sacraments: nor are these respective ceremonies, in themselves and distinct from the rites which they would accompany, to be accounted sacramental. For the things which they symbolize, namely, the offering of the fourfold Intercession, and the ministry of the sevenfold Eldership of the Church, are not essentially conjoined with them, nor necessarily contained in nor fulfilled by their use. The fourfold Intercession is a ministry given to and fulfilled by the four priests, with the Angel at their head. The sevenfold ministry of the Eldership is given to and fulfilled by the Angel with the Six Elders his immediate assessors; and these respective ministries are perfectly and validly fulfilled by *word*; and the use of incense or of lights can in no respect add to, nor the absence of them in any degree diminish, their validity or essential quality. Consequently, the place which they would occupy in the service of Christian worship is necessarily distinct from that appropriated to them under the Law. Under the Law, they were themselves the substantial rites by means of which alone the prescribed worship of God could be fulfilled. Whereas, if employed in the services of the Church, they can only be regarded as accompanying ceremonies, reserved, indeed, to the sole honour and

worship of God (for their meaning and symbolic value cannot be less at one time than at another); but still attendant upon the special rites ordained under the Gospel to be the essential forms of those spiritual ministries, of which Incense and Lights, in common with those essential forms, are respectively the symbols.

Nevertheless, we believe that the burning of incense and of lights, although these symbols be neither essentially conjoined, nor bound up in a sacrament, with the things they respectively signify, ought to be practised in the Church, in order to the perfect worship of God, as respects its outward form. To employ in the worship or internal economy of the Christian Church the symbolic rites ordained in the Law for use in the court without is not symbolically correct; for these rites, although *typical* of spiritual acts in the Christian Church, do not apply *symbolically* to the present Dispensation, but to that prior to the Gospel. The employment of those ordained for use in the Holy Place is symbolically correct; for they not only apply as *types*, but as *symbols* also, to the present Dispensation. A little consideration will enable us to perceive the force of this argument.

In the construction of the Sanctuary builded by Moses, after the pattern showed to him in the Mount, God has foreshadowed His entire purpose (as we have seen) by P. 245. means of the several parts of which it was composed:—His purpose in the former Dispensation, by means of the Court and the rites therein fulfilled;—His purpose in the present Dispensation, by means of the Holy Place and the rites therein fulfilled;—and His purpose in the age to come, by means of the Most Holy Place. The rites observed in all parts of the Tabernacle and Court were *typical* of the spiritual ordinances of the Christian Church, and the Church possesses ordinances corresponding to each: but all were not, properly speaking, *symbolical* of Christian ordinances. The rites observed in the Court were symbolical of the then present Dispensation—of that which was carnal; they referred to that which is spiritual, not as being symbols but as *types* of them. The rites observed in the Holy Place were not only *typical*, but also *symbolical* of the Dispensation of

Grace with its sacramental rites—the spiritual present under the veil of outward and visible things. And the rite observed in the Most Holy Place, while *typical* of that which is heavenly, spiritual, and supersensible in the ordinances of the Church, is *symbolical* of the future age. Seeing, then, that God has not confined the use of symbols to the former Dispensation, but, on the contrary, has ordained both visible symbols to be used and symbolical rites to be performed in the Christian Church, as being suitable to the condition of man's nature and his circumstances in this world; seeing that the rites ordained in the Court refer to the former Dispensation, and do not refer *symbolically* to this; and that, on the contrary, those appointed to be fulfilled in the Holy Place do refer symbolically to this Dispensation, that is, are the symbols expressive of the position and condition of the Christian Church in the great scope of God's eternal purpose; and remembering that all these rites, ordained by the Law, are symbols whose use has been appointed by God Himself; it is reasonable to conclude that the symbols peculiar to the Court should not be employed, and those appointed in the Holy Place should be employed, in the services of the Christian Church.

Such has been the traditional practice of the Church since the overthrow of Paganism in the third century, from which time the Church has enjoyed complete freedom in her public services. The christian instincts of the Church, notwithstanding her low spiritual condition, have ever led her to reject the bloody rites and sacrifices of the Court; while she has adopted the rites of prothesis or presentation, of burning of incense, and of lights; with such deviations indeed from the true way of the Lord in the performance of them, as were to be expected in the absence of Apostles and Prophets, God's appointed ordinances for the guidance of the Church.

A further argument for the lawfulness and propriety of the burning of incense and lights is to be derived from the institution of the two great sacraments of the Christian Church—both of them instituted by the Lord Himself—both of them symbolical rites, in which certain visible and signi-

ficant things, which had been already ordained for use under the Law, are appointed also to be used in the Church. And if we will consider the particular symbols employed in the service of the Tabernacle which have been selected for use in these Gospel sacraments, and what are the several and respective ways in which the Lord hath commanded them to be employed, we shall find our previous conclusions confirmed, both as respects the rejection of the symbols exclusively belonging to the Court, and as respects the adoption for use of those belonging to the Holy Place.

In the sacrament of Baptism, water is appointed to be applied to the flesh of man, as was the case with the same element in the brazen laver. But while the legal ordinance of purification was many times repeated (for the priests continually went into, and came out again from, the Holy Place, and on each occasion were commanded to wash), Baptism, on the other hand, is to be administered in the case of each individual but once, being indeed the ordinance for ingrafting him into the Christian Church: so that, in fact, it is never administered to those who are actually members of the Christian Church. Baptism is the initiatory rite: it stands, as it were, at the entrance of the Church, as the Laver is supposed to have stood in immediate proximity to the door of the Holy Place—that Holy Place, into which, as it served for the time then present, none but the priests were admitted, and they only for a time; but which, as symbolically prophetic of God's purpose in the Church, sets forth to us the present Dispensation of Grace, whence we are forbidden to depart, or to return to the carnal ordinances of the Law, symbolized by the Court and the rites fulfilled therein. How is it, then, possible to convey in symbolical language, more distinctly than is here set forth, that the rites of the Court are prohibited in acts of worship in the Christian Church; and that, if symbolical rites are to be used in the Christian Church, they are to be those, or of the same nature as those, of the Holy Place?

In the sacrament of the Eucharist, the Lord hath taken two other symbols ordained under the Law, and He hath defined the precise use which is to be made of

them. They are not to be used as these same material substances were used in rites of worship in the Court. They are not to be associated with bloody sacrifices nor consumed by fire, as were the Meat-offerings of bread or flour; neither are they to be cast forth and pass away by evaporation, as were the Drink-offerings of wine. But as the loaves of Shewbread were ordained to be used in the Holy Place, so in the Eucharist these elements of Bread and Wine, changed indeed into the Sacrament of the Body and Blood of Christ, but as to their physical qualities unchanged, are ordained to be presented in memorial before God, and to be consumed by manducation or eating. And surely as in Christian Baptism, so in this case, we have not merely an isolated fact, but an important principle. We readily admit that holy Scripture does not contain the express order of God's House in its details; neither have we set forth to us all the rites and ceremonies which constitute, in whole or in part, Christian worship: but in this respect, as in all others, the holy Eucharist furnishes a principle and example. Nor does it affect the principle that in this instance of the Eucharist we are dealing with a sacrament, while in the use of incense and lights there is no sacrament. On the contrary, the fact of the outward symbol and the spiritual reality being by God's ordinance bound together and inseparable in the case of the reservation and proposition of the Sacrament upon the Altar, gives us additional ground to conclude that the other two symbols, though not inseparable from the things they symbolize, ought not to be absent at the time of fulfilling the spiritual ministries which they symbolize. In the case of the holy gifts upon the Altar, the symbol and the thing symbolized are bound together, so that they cannot be disjoined; because the Eucharist is a sacrament, and in the proposition of it, the only part which man hath, is in the act of proposing the holy gifts: the gifts themselves are the memorial, not any continuous action on the part of man. On the other hand, the symbol and the thing symbolized are not bound together in the cases of the Intercession and of the Ministry morning and evening, because neither of those actions is a sacrament: they are

ministries committed unto man to fulfil in the exercise of his understanding and faculties. But they have their proper symbols, ordained by God Himself, under the types of the Law : and the appointed use of the Sacrament as a memorial, which is essentially involved in its institution, not only justifies, but requires, and furnishes the principle for, the use of these two other symbols : not, indeed, as essential parts of the rites to which they refer, but as subsidiary means which God vouchsafes to employ, as signs, addressed to the understanding through the bodily senses, of the spiritual acts fulfilled.

The external forms, then, being thus disposed, the Church is found ready and prepared to enter upon the several rites antitypical to those fulfilled by the Jewish priesthood in the Holy Place. But with how vast a difference ! No empty shadows are here ; no symbols void of present reality ; no rites referring merely to distant and future expectations, the meaning of which is hidden from the worshippers, or at least but dimly discerned by them. Nor does the mighty change consist in this, that symbols are discarded, for they are not discarded : nor is it merely that the service is more rational, although it is a more rational service : nor merely that it consists of devotions and forms of words uttered through the lips of men, the ministers of Christ. For these are but the outward form, it is not to them that the spiritual sense of faith is directed. But we see Jesus, like a great high-priest vested in garments for glory and for beauty, gathering unto Himself His people, a people transformed and sanctified by the Holy Ghost : and He comes into the presence of God, the Mediator of the New Covenant, the Angel and High-priest of our confession, and there presents the sorrows and sufferings of His sinful creatures, the continual necessities and requirements of the Church and of all mankind, the adoration and thanksgiving of His faithful people. For He is with His Church and in His ministers, and they are one in Him ; and the words which are uttered through their lips, being according to His mind, He adopts as His own ; and He renders effectual in Heaven, through the merits of His sacrifice and the pleadings of His love, the ministry in which His Church is engaged on earth.

Yea more, it is in fact His ministry, and not another ministry distinct from His, which the Church fulfils: for its essence consists not in the words uttered by our lips, nor in the imperfect thoughts which occupy our minds, who know not what to pray for as we ought: but its essence is in this, that it is the ministry of the Holy Ghost dwelling in the Church, the Spirit of Christ (Christ, whose incorporate members we are), who helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered: but, though unutterable, they are known unto God, because He knoweth the mind of the Spirit; for the Spirit maketh intercession according to the purpose and will of God.

Rom. viii.
26, 27.

Before we proceed to the different forms of words in which are expressed the several parts whereof this most holy Office of Intercession is composed, it will be (as we have intimated) our most convenient course to give some general account of it, and also to consider more particularly what are its component parts, and how they are to be distinguished.

The word for intercession, in the original language of the New Testament, signifies that intimate access and intercourse to which a prince admits those on whom he bestows his favour; and hence, by an easy transition, it is applied to the pleading of a mediator, who presents his plea on behalf of (or against) others that have not the same privilege of access. In its ritual sense, as derived from Scripture, it bears both these interpretations. The word may, no doubt, be applied subordinately to any office of prayer by one for another: as, for example, by a private Christian for those in any way committed to his charge, or even for those to whom he stands only in the relation of a brother in Christ. It is yet more appropriate, when applied to the prayers of the ordained priest for the members of his charge; for it is his office to give himself to prayer for the flock of God. But in all these cases the use of the word is justified, because the intercessory prayer is offered in Christ, by whom alone we have access unto the Father. The act of Intercession, however, in its highest and truest sense, can be attributed only to the Lord Himself, whose

mediatorial office is executed in His own person before the throne of God ; for “there is One Mediator between God and men, the Man Christ Jesus.” In this highest office of Intercession, He hath associated with Himself His Church ; and hath ordained her, and enjoined upon her, that she shall continually bring up unto God, in the Name of Christ, the memorial of the sufferings, and wants, and circumstances of all men, thus making supplications, and prayers, and intercessions, and thanksgivings for all men : in order that the Lord Himself, the Head of His Church, the true and Eternal High-priest, may present them, with the perfume of His own inestimable merits, before the throne of God. Therefore, when the Apostle Paul exhorts the Church to this holy duty of supplication, prayer, intercession, and thanksgiving, he adds, in the words already quoted, “For there is One God, and One Mediator between God and men, the Man Christ Jesus.” 1 Tim. ii.
1, 2.

This great work of Intercession, so far as it is carried on in the whole body of the Church universal, is fulfilled, after an ineffable manner, in the exercise of the priestly ministry of our adorable Lord, and through the operation of the Holy Ghost moving in the hearts and spirits of all the faithful members of the Body. Nor can we doubt that the spirits of those who have died in the faith have also their part in this Catholic Intercession ; that they, as well as those which are alive (in the unity of the One Body, and by the operation of the One Spirit, who dwells in the spirits of all the faithful as in One Temple), are present before the throne of God in our common Head ; and that they contribute, with the living, to fill the hand of our High-priest with their desires and prayers, which, in common with ours, alike proceeding from the inspiration of the Holy Ghost, are presented in the one continuous act of mediation by the Lord.

But what we have thus described is a spiritual operation, in which the body of a man is not necessarily engaged : it is ineffable, incomprehensible, equally applicable to the spirits of the departed separated from their bodies, and to our spirits, who “in the body” are bound to the service and work of our Lord, both in our outward walk and in the

assembling together of the Church. And the pledge to us that this spiritual work in the whole Church is true and real is, that the Lord hath ordained in the several congregations and churches of the saints holy rites, living exemplars and manifestations of the work of the Holy Ghost in His operation in the whole Body of Christ, and means whereby we may ecclesiastically fulfil the same.

The Lord, our High-priest, is in the presence of God for us. He waits that we, assembling in His house, and offering our petitions in His Name, may thus furnish Him, as it were, with those "prayers of saints," which He may present as holy incense before the Father. He has bestowed upon us the ministries of His house, and has so framed us naturally, and spiritually by the gift of the Holy Ghost, as that we readily pour forth through those ministries the supplications, and prayers, and intercessions, and giving of thanks, which the Apostle enjoins.

In these liturgical rites alone, fulfilled by the priests of the four ministries, can the apostolical injunction of St. Paul be adequately obeyed; and upon examining the descriptive words which he employs in the passage to which we have referred, we shall see that the four offices or ministries of prayer which he enjoins exhaust the whole cycle of religious worship—all that is required by man in making his requests known to God, in order to draw forth from God His full and complete benediction. Nor, as we proceed in the course of our examination, will it be less evident that these forms of prayer and worship demand for their due observance, "in spirit and in truth," the exercise of that fourfold ministry which is the form of the manifestation of the Holy Ghost in the ministry of the Church.

"I exhort, first of all, that supplications, prayers, intercessions, giving of thanks, be made for all men." Supplications, *δέησις*, the cry of urgent want and necessity—making known the trials, the dangers, the sorrows, and sufferings, of all men. Prayers, *προσευχὰς*, the direct prayers, desires, or vows, which we express for the good estate and success of all men in all they undertake in their lawful callings in life—and especially in the fulfilments of the duties

of office and charge, whether ecclesiastical or civil. Intercessions, *ἱκετεύσεις*, close communings with God—*interpellationes*, as the word is generally translated in the Vulgate,—*postulationes* (claims or demands), as it is here translated,—the prayers of such as have power with God, as Jacob, when he wrestled with the Angel, and would not let him go until he prevailed and received the blessing. And lastly, thanksgivings, *εὐχαριστίας*—eucharistic worship and praise. We cannot conceive of any address which the Church can present to God, either for imploring His mercy upon men or rendering to Him thanksgivings on their behalf, which does not come within one or other of these classes.

Beginning with the supplications, the Church enters upon her solemn duty by referring to the miserable estate of man because of sin,—whether as respects his moral condition, corrupt and liable to temptation, weak and infirm, and unable to resist it,—or as respects his physical and social state, subject to perils from the elements, to sickness, to the violence of his fellow men; dependent at all times upon the providence of God; dependent also upon his fellow men, to a greater or less degree, throughout life, but in infancy and old age altogether. She remembers in this part of her service the injunction of the Law, that we “hide not ourselves from our own flesh.” Nor is it to be forgotten that, although we have “the promise of the life that now is, as well as of that which is to come,” and we are bidden to take no thought for this life, for God Himself undertakes to provide and care for us; yet, notwithstanding, all, without exception, whether at the moment preserved from personal sorrows or enduring them, are called upon to stoop to the infirmities of the weakest, and to sympathize with the sorrows of the most deeply afflicted. And this call to sorrow and to sympathy, while yet the feelings of joy and exultation in entering into the Holy Place and realizing our near union with Christ in His priestly office are fresh, is not without deep spiritual significance. As, after our absolution from sin, our first act was to cast ourselves down before God in entire resignation to Him, so now the first exercise of our priestly functions, the first use we make of our

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introduction into the palace of the King, is to follow His example who "made Himself of no reputation"—to forget our spiritual riches in sympathy with the poor—to forget our spiritual strength in sympathy with the weak—to forget our own sorrows, if we have them—to forget our exemption, if exempt—and to remember only, and to take part with, those who have been overtaken with calamity, or are exposed to danger, spiritual or temporal.

And then, passing on from this her office of Supplication, the Church assumes a higher tone. Our attention is no longer directed to the sufferings, nor, properly speaking, the necessities of man: but now, reviewing the various callings and positions of men, and their relations one with another, we make mention of these before God, and plead for the different orders and degrees of men in the Church, and in the world.

And thus, having exhausted the topics for those supplications which we offer in the sympathy of our common nature, and having presented our petitions in the commemoration before God of every class of mankind, we approach in the succeeding act of ministry still nearer to His footstool. The nature of this particular ministry cannot better be explained than by adverting to the distinction between the two former kinds of prayer and this. In our supplications we have been seeking deliverance or protection from sufferings or dangers, to which we are not necessarily ourselves in person exposed, but still have identified ourselves, in the sympathies of human nature, with those who are actually suffering or are immediately exposed to them. In the prayers commemorative, every order or class in the Church, and in civil society, is included; but the several orders and classes are separately remembered in distinct petitions. We are not, therefore, each of us individually, the object of each prayer, and yet, for the most part, we have all of us a personal interest, though it may be remote, in every prayer; and in these, as in the supplications, our predominant feeling ought still to be that of identifying ourselves with all for whom the prayers are offered: we are still, if not suppliants, at least petitioners. But in the prayers intercessional we rise into

higher communion with God. Our feeling of identity with those for whom the prayers are to be offered is no longer to be predominant. We are now rather to rise into the consciousness of our identity with the priest who offers them as the minister of the Lord. For, although these prayers are principally for the Church, and therefore all the faithful are included in them, yet ought we now to ask, not as those who are in need, but as those who "pray one for another" with "the effectual fervent prayer of the righteous, which availeth much." In this disposition of spirit the Church fills up all that was lacking in the preceding forms of prayers—both in respect to the subjects for prayer and intercession, and as regards the earnestness of desire from which they proceed, and the fulness of faith with which they are brought up to God in Jesus Christ.

And now nothing remains but that the Church, as distinct from the Angel, shall conclude her sacred task by bringing up before God the expression of her gratitude, rejoicing before Him because of all His mercies to all the children of men; "in everything by prayer and supplication, Phil. iv. 6. with *thanksgiving*, making our requests known unto God." This act completes all the worship which the Church can offer on behalf of mankind, and this is necessary to complete it. For thanksgiving is the language of faith. We cannot pray believing, except we unite thanksgivings with our prayers; and, except we abound in faith and thanksgiving, our prayers are but the expression of a double mind and of James i. 6-8. an unstable heart, and shall never draw forth any thing from the Lord.

Such being the fourfold form of prayer enjoined upon the Church, we shall readily see that this form is the exact correspondent to the four ministries in the priesthood, to which priesthood this solemn office of prayer is committed: nor can any one man *adequately* fulfil the whole cycle of what the Lord requires. For God has so framed us, that one man is found more readily sympathising with the sorrows and afflictions of mankind; another is better able to individualize and represent the several cases of the different classes and orders of mankind; another is of a bolder and

higher range of mind, and better fitted by his character to approach in close communion with God; and another is so framed as to feel and to express, with peculiar readiness, the joy and gratitude which are due for the mercies and loving-kindness of our Creator, our Benefactor, our Redeemer, and Saviour. God hath endowed His priesthood with special gifts, enabling each to fulfil one or other of these ministries, that by mutual co-operation His Church may be bound together and His service fulfilled: and He hath given the Pastor for the ministry of supplication, the Evangelist for the office of commemoration, the Apostle, or Elder, for the office of communion and the work of intercessional prayer, and the Prophet for the ministry of thanksgiving.

We have thus given a general account of all the separate parts of the great Office of the Church in prayer and intercession: we have now to advert to the last connecting link in the chain which unites earth to heaven, the crowning ordinance with which the Lord endows every particular Church, congregation, or body, and thereby completes the means of fulfilling in each the spiritual work which He fulfils in the universal Church, as High-priest before the throne of God.

For as He receives from the whole Body, filled with His Spirit, the unutterable sympathies, desires and prayers, worship and thanksgiving, which are first His own, and in which He causes all the faithful to participate with Him, and presents them before God in His own merits; so also the Angel of the Church, His representative, and in whom, as in all the ministers of the Church, He is present by the Holy Ghost for the fulfilling of his appointed functions, receives from the hands of the four priests assisting him the supplications, prayers, intercessions, and thanksgivings of the congregation, and presents them before God in the name of Christ. In the name of Christ! for it can never be supposed that the Angel of the Church stands in the same relation towards God, in which the Lord, the Head of all the Church, appears. Nevertheless, this ministry of Intercession is committed in each Church to one minister,

and to one only, even to him who has been set to be Angel and head of the particular body: for he alone is connected with it in that spiritual bond of union in the Holy Ghost, which renders him, and the Church under him, a living symbol and representative of the Lord Himself, and of His whole Body. By this ministry committed to him, the Angel places in the hands of Christ Himself these the supplications and prayers of the congregation, and completes the course of those liturgical acts which are the outward and ecclesiastical means by which in each Church God is worshipped in spirit and in truth. As before the Church, the Angel is to be regarded as the representative of Christ, and his ministry is the pledge and assurance of that work of intercession in which the great High-priest is engaged. As before God, the Angel is the minister and organ of the Church, for bringing up to Christ that spiritual tribute of prayer and worship, and praise, which is acceptable to God, because presented in the Name and through the mediation of His Son.

If we have rightly apprehended the true dignity of this ministry of Intercession offered by the Angel, and the nearness of approach into the holy presence of God, vouchsafed in its exercise to the whole congregation, abiding in faith and in the Holy Ghost, we are in no danger of confounding this act of the Angel with the previous intercessional prayer offered by the Elder. But as we have endeavoured to show the true nature of the several parts of the ministry fulfilled by the priests, by pointing out the distinctions between each of them, so let us add one word as to the distinction between the prayers intercessional offered by the Elder, and the Intercession offered by the Angel, and by him alone. In possessing the abstract character of intercession, as we have sought to explain it, the two ministries agree; but with respect to the quality and dignity of the intercession offered, and the degree of near communion implied in the ministry, they widely differ. The intercessions of the Elder are subordinate; those offered by the Angel are the highest act of worship which can be presented by the particular Church in its distinct and corporate character as a congregation

(for the Office of the holy Eucharist is essentially a rite which belongs not to the particular Church, but to the universal Church in its corporate capacity, whenever and by whomsoever celebrated). The ministry offered by the Elder is partitive; it forms one ministry combined with three others, and is incomplete without the others, and all of them together are incomplete without the crowning act. And that crowning act which gives completeness to the rest, embracing in its scope the recapitulation of all the others, and bringing them before the throne of God as one united office of prayer and intercession, carrying them all to their ultimate end—the worship and adoration of the Triune God, the Father, the Son, and the Holy Ghost—is the Intercession of the Angel.

With this examination of the general intent and scope of the great Office of Prayer and Intercession in our daily worship, we may pass on to consider the language, or particular form of words, employed for expressing the same.

V. II. 2.—THE SUPPLICATIONS, PRAYERS, INTERCESSIONS OR PRAYERS
INTERCESSORY, AND THANKSGIVINGS.

The Supplications.

The form of words in the Supplications is the same both in Morning and Evening Prayer. It is taken wholly from the Litany, contained in a subsequent part of the Book of the Liturgy, which last is identical with that in the English Book of Common Prayer. The Anglican Litany is based upon the Roman, omitting the invocations of Saints, and rendered far more complete and comprehensive than the Roman by containing supplications and prayers drawn from the different forms of prayer used both in the Western Church and in the Eastern, and is, for the most part, admirably arranged.

The portions which are here made use of are only those parts which contain petitions for protection from, or for deliverance out of, temptations, whether affecting the body or the soul. They commence with the “Miserere” (or the “Have mercy upon us”) addressed to each Person of the adorable Trinity by Name, omitting the words “miserable

sinner." The fourth repetition of this supplication contained in the English Litany, which is addressed to God, under the name of the "Holy, Blessed, and Glorious Trinity," is also omitted: not that it is intended by this omission to impute false doctrine to those who apply the term "Trinity" to God, but because such a form is not scriptural; nor, although ancient, was it in use in the earliest periods of the Christian Church. The term "Trinity" is an abstract term, expressive of a great truth concerning God, and perfectly appropriate and justifiable when used for the exposition of truth; but it is not properly a name of God, and, therefore, is not an appropriate term to be used in actual prayer to Almighty God. This supplication is not to be found in the Greek Liturgies or Forms of Common Prayer, but in the Latin it runs,—*"Sancta Trinitas, unus Deus, miserere nobis;"* where, indeed, from the construction of the Latin language, and especially from the verb being unequivocally singular, the petition is much less objectionable than in the English form, in which we find "Trinity," and "persons," abstract terms—one singular, and the other plural; "One God," a singular name, with the adjective expressing singularity prefixed; and the verb, "Have mercy," which may be either singular or plural.

The clause which follows in the English Litany, and which is used in the Roman Church as an Antiphon, repeated after the penitential psalms, is next introduced, omitting the opening words which refer to the vengeance which God might justly take for sin. These are omitted, for the same reason for which the words "miserable sinners" were omitted in the former clauses, viz. that the object in this part of our service is not so much to refer to sins, as to present our supplications for the sufferings of sinners. The latter part, therefore, of the paragraph in question being appropriate, is retained, especially as it is admirably adapted to the response, "Spare us, good Lord," which response is taken from the Roman Litany.

Then follow several clauses: the first, supplicating deliverance from spiritual dangers; the second, from intellectual and moral temptations and sins; the third, from

fleshly temptations; the fourth, from violent dangers, whether proceeding immediately from the hand of God or from man, and from sudden death. The fifth is not to be found in earlier Litanies, and was first introduced into the English service at the restoration of King Charles the Second, after the Civil War; it implores deliverance,—1, from sedition, privy conspiracy, and rebellion; 2, from false doctrine, heresy, and schism; 3, from hardness of heart, and contempt of God's word and commandments. This clause has been objected to by Roman Catholic assailants of the Church of England, as a proof of her political subserviency to the State, in subordinating ecclesiastical sins to political errors. The argument is absurd. Happy would it be for the Church of England if no greater proof of the justice of this imputation could be adduced against her; for it is evident that the several topics are so disposed as to prove the exact reverse. There is a regular advance as respects degrees of guilt in every one of the topics, and, therefore, there is no pretence for a contrary supposition, as regards the three classes into which the topics are distributed. Sedition leads to conspiracy, of which the climax is rebellion: false doctrine is the fertile source of heresy, of which the climax is schism: hardness of heart leads to contempt of God's word, and the climax here is a contempt of positive commandments. A similar climax, both as respects topics and classes, may be observed in every one of the preceding clauses.

With this clause terminate the supplications for deliverance from the general evils to which all men are exposed. And these are enforced by invoking the merits of the work of Christ in our nature—His Incarnation, Birth, Circumcision, Baptism, Fasting and Temptation, Passion, Death, Resurrection, Ascension, and the Advent of the Holy Ghost; and are summed up by imploring deliverance in the principal phases, or conditions, of human existence, in tribulation, prosperity, death, and judgment.

Then, with a change in the manner of address, follow clauses supplicating the mercy of God for those actually engaged in the conflicts of human life, especially for the

feeble and the falling ; for those in actual danger, necessity, or sorrow ; for those engaged in travelling ; for women labouring of child, the sick, the young, and the captive ; for widows and orphans ; and, lastly, for all men.

These are followed by the "Agnus Dei," or "Lamb of God," and the "Miserere," or "Lord, have mercy;" and by the beautiful supplicatory prayer, "O God, merciful Father," &c. taken from the ancient missal of the Roman Church, wherein we implore the presence and assistance of God in all adversities. The supplications conclude with such of the versicles and responses following this prayer in the Litany, as are suitable to the immediate object.

The Prayers Commemorative.

The supplications being completed, the Prayers Commemorative are offered by the Evangelist, the minister whose office it is to commemorate before God the several estates of men, ecclesiastical and civil. In this place the Office passes on from the sufferings and necessities of mankind ; not yet presenting the case, nor pleading the cause of the Church collectively, but bringing before God the case and position of individual men, according to their stations or callings, whether in the Church or in the world.

The Prayers Commemorative comprise prayers for the Church ; a prayer for kings and those in authority ; and in the morning, a prayer for seasonable weather, and a prayer for the people.

The prayers for the Church are the following : first, a prayer for the whole clergy, in their fourfold classes, or ministries, of apostles, prophets, evangelists, and pastors. This is intended to include not only the apostles, with their immediate companions and counsellors, nor even with those others, also, who exercise ministry under them in the universal Church, but the whole body of the clergy, regarding the Church as one, and without reference to the particular congregations of which the whole body is composed : for by the fourfold ministry of Christ, proceeding from Himself, and derived, or continued on, through the Apostles, and

those immediately associated with them, to all in the inferior orders of the clergy, the saints are to be perfected, the work of the ministry fulfilled, and the body is to be perfected.

The special burden of the first prayer accordingly is, that all who are called to these ministries may so faithfully and effectually labour therein, that the whole congregation of Christians may attain the measure of the stature of Christ.

The second is a prayer for the clergy and the people, in those immediate relations to each other which are only fulfilled through means of the division of the one Church into different congregations. The prayer used in the Morning Office is for the most part taken from one of the collects in the English Common Prayer appointed for Good-Friday, which is itself taken from one of the prayers in the Roman Missal appointed for the same day. In the preface or bidding to the Roman prayer, all the orders and estates in the Church recognised by the Roman Church are expressly mentioned, as also "all the holy people of God;" but the English collect, this bidding being omitted, might be interpreted to be merely a prayer for the clergy. It has, therefore, been altered so as to express the three orders of the Christian hierarchy—bishops, priests, and deacons, and to recognise the exercise of the gifts of the Holy Ghost by every member of the Church. The prayer used in the Evening Office is that for the clergy and people in the English "Order for Morning and Evening Prayer," referring to the clergy under the denomination of "bishops and curates" (that is to say, those who superintend and govern, and those who have the immediate cure of souls), and then to the people, described as the "congregations committed to the charge" of the clergy.

Thirdly, we have a prayer for those departed in the faith—"the third estate of the Church," as it was called in other times, when the oneness subsisting between the whole body, comprising both the living and the departed, was better realized than in the present age. And for these we devoutly pray; because, being truly one with us in the Lord through the communion of the Holy Ghost, and having with

us one common hope, the hope of eternal life through the resurrection, or change and glorification of the body, it is impossible to omit their case when offering our prayers for the Catholic Church, God's family in heaven and earth.

The prayers for the Catholic Church being ended, we next pray for kings and those in authority. The prayer in the Morning Office is taken from the English Morning and Evening Prayer. The rulers are there prayed for under the designation of "all *Christian* kings, princes, and governors." But although thus worded it is not intended to exclude from our prayers, as we have already explained in reference to a similar passage in the eucharistic service, P. 164. those civil governors who are not Christian: for the obligation of submission and obedience is independent of the religious profession of the ruler; and St. Paul urged the claim of a Heathen emperor, as the ordinance of God, to the allegiance of his Christian subjects, and exhorted Christians to pray for all men, for kings and all in authority, without respect of religious faith. But the Christian ruler, Christian not in name and profession only, but in reality, is the *type* and *example* of what God's ordinance for civil rule ought to be in the present Dispensation: for none can occupy this office and fulfil the duties of it perfectly, holding firmly the sceptre of authority and yet meekly looking unto God, ruling for Him, and waiting for the coming of the great King unto whom all authority shall be rendered and given up, except through the grace which God ministereth unto the faithful ruler in and by the Church.

In the Evening Office the prayer introduced is one of the two Collects in the preliminary part of the English Communion Service. It does not appear to be directly translated from any more ancient prayer, although several of the expressions seem to be taken from ancient forms.

Here terminate the Prayers Commemorative in the Evening Office; but in the morning there follows a short collect for seasonable weather and (except on holy days) a longer prayer for the people. The last of these prayers comprises two main particulars. First, a prayer for the blessing of God upon our substance; for contentment in the assurance

that according to His promise we shall have food and raiment; and for peace and quietness. And secondly, a prayer for blessing upon the labours of the day, for a liberal spirit to be imparted to the wealthy, and for a spirit of patience and contentment to the poor. It is the office and duty of the Church to plead the cause of mankind in general, who are all dependent on the bounty of God for the continuance of life, and of the provision for life; but especially is it her office and duty to plead the cause of the poor.

The Intercessions, or Prayers Intercessory.

The first prayer offered by the Elder is the Collect for the week; that is to say, the Collect, or special prayer for the people, proper to the Eucharist, and offered therein, when celebrated on the preceding Lord's day: this Collect, therefore, varies with the season of the year. By its use, at this particular time, it forms a connecting link between the Eucharist celebrated on the Lord's day and the daily Morning and Evening prayer throughout the week, and is a manifestation of the dignity of this part of the service thus committed to the Elder. On those days when there is a Collect specially appointed for the Eucharist, such special Collect is also to be used after that for the week, both at Morning and Evening Prayer.

After the rubric directing the use of the Collect for the week, there follow, both in the Office for Morning Prayer and in that for Evening Prayer, four Collects, of which two, at least, should be offered on each occasion.

Of the four given in the morning service, the first two are translated from very ancient collects of the Church, both of which are to be found in the Sacramentaries of Gelasius and of St. Gregory,* so that they are probably between fourteen and fifteen hundred years old. They are both of them prayers for defence and preservation

* The period of the Pontificate of Gelasius was A.D. 492-6, that of St. Gregory, A.D. 590-604. It is impossible to depend upon the authenticity of the Sacramentaries in their present state, but there is no sufficient reason to doubt the antiquity of the collects in question.

from evil of every kind. The two following are from the early morning service (*ἡ ἀκολουθία τοῦ ἑσθροῦ*) in the Greek Euchology: they are both, and especially the first of them, large and comprehensive prayers, containing intercessions offered in the unity of the Church, and invoking blessings with great fulness and catholicity of expression upon the Church, the nations, and mankind. One or other of these two last Collects should be used on every occasion of morning prayer.

Of the four Collects given in the evening, the first is a prayer for the peace which cometh from God only, and which the world cannot give. The next is a prayer for protection and defence; and the words in which it is conceived render it especially appropriate to the night season. The third is also for protection and defence. All three are translated from ancient Latin Collects, to be found in the Sacramentary of St. Gregory: the first two are contained even in that of St. Gelasius, and are remarkable for that simplicity which denotes great antiquity. The fourth is translated from the seventh of the prayers recited in the Evening Service of the Greek Church, and called "Prayers of the Lamps or Candles," from the practice of lighting the lamps at sunset when these prayers were offered. This Collect has been given entire: but as some of the expressions are adapted to be used only after sunset, these are placed within brackets, so as to be read or omitted at discretion. It is a large and catholic prayer, especially appropriate to the Elder's ministry, and by him to be said as an intercessional prayer; and with the exception of the paragraphs marked for that purpose, it may be used at this service in all seasons of the year.

The intercessional prayers offered by the Elder are concluded both in the morning and in the evening with the Lord's Prayer; the golden spoon of pure frankincense, the prayers of the righteous—the justified in Christ, expressed in the form of perfect truth. This prayer appropriately completes the offering of the ruling Elder, and testifies to the greatness of the functions fulfilled by him under the Angel; seeing that he is selected to offer in behalf of the people the very form

of words given by the Lord Himself to His disciples, as exhibiting the manner in which they should pray.

The Thanksgiving.

The Thanksgiving is next offered by the Prophet. It is prefaced by two versicles with responses. The versicles consist of a prayer or ejaculation for the opening of the lips, and of one for the saving presence of the Lord, to each of which the people respond in appropriate language.

Our object, at this time, is to bring up to the great Author and Giver of every good and perfect gift the sweet odour of grateful hearts, the thankfulness of those who subsist through the bounty of His providence, the overflowing gratitude of those who rejoice in the mercies of salvation. The form of words given in the Office for Morning Prayer, and in that also for Evening Prayer, is a general form, taken nearly verbatim, and with the addition only of a few words, from the form of General Thanksgiving introduced into the English Liturgy at the revision, in the year 1661, and generally ascribed to Bishop Saunderson.

In this form, the Church renders thanks to God for all His goodness "to us and to all men"—blessing Him for creation, preservation, and the blessings of this life; but above all, for redemption, for the means of grace, and for the hope of glory: and beseeching Him for such a due sense of His mercies as may not only draw forth the praises of the lip, but the demonstration of a holy and righteous life, to be spent, as is expressed in the words now added to this Thanksgiving, in the expectation of that which shall crown all the present mercies of God,—even the Second Advent of our Lord God and Saviour Jesus Christ.

The advantage of this form of prayer is, its general character—its capability of adaptation to every position and to all circumstances. Its defect, as used in this Office, is, that it does not sufficiently bring out that symbolical distinction to be observed between the form of words used in the other parts of the Office in the morning and those used in the evening: the latter being, as we have shown in so many instances, especially suggestive of those

thoughts and associations which remind us of the approaching termination of the day of this Dispensation. Moreover, it maintains its character of universal adaptation, so far as to exclude the expression of our gratitude for the distinct and different mercies in Providence to which our thoughts are naturally directed in the morning, or in the evening, respectively.

To meet these deficiencies, two forms of thanksgiving are introduced among the Additional Prayers, one for use in the Morning, and one in the Evening Office, on those occasions when the earlier part of the service shall not have been so protracted as to render more advisable the use of the shorter and more general form.

The Thanksgiving thus given, in the Additional Prayers, for use in the morning, commences in the words of a thanksgiving contained in the "early Morning Prayers" of the Greek Euchology. It commemorates the goodness of God in giving rest in sleep, and in awakening us to His worship, in renewing the blessings of the light, and continuing the supply of our necessities. From this, by an obvious transition to the light of the Sun of righteousness, we proceed to the blessings and grace given us in Christ; and refer to the fundamental truths and ordinances of the Gospel, the objects of faith in the beginning as well as now; to the preaching of the Gospel; to the gift of faith; to regeneration in baptism; to the seal and anointing of the Holy Ghost; to the gift of apostles and prophets, and all the ministries of the Church; and to the hope of the speedy Advent of the Lord in His kingdom.

The Thanksgiving for the evening refers, on the other hand, to the mercies of the past day; to the continuance of all things according to the laws imposed upon them in creation; to the preservation of the Earth and its inhabitants, and the supply of their wants; to the continuance of the Church through the saving presence of God, to the prolongation of the day of grace, and to the permanence of the ordinances for the worship of God. Then, after a general thanksgiving for the mercies of this life, of redemption, and of grace, we bless God for the especial grace which He hath

purposed to bestow upon His Church in these last days,—offering our thanksgivings for the assurance that He will again, by His apostles, gather and unite His scattered flock, and will perfect and prepare the Church as a Bride adorned for the Bridegroom. Lastly, we give thanks for the hope of the appearing and kingdom of the Son of God, and of our gathering unto Him in the day of the Resurrection.

V. ii. 3.—THE INTERCESSION BY THE ANGEL.

We now come to a part of our office, the nature of which it is not possible adequately to describe. We are not now to be engaged in supplications respecting sorrows or dangers which we have for the most part experienced, or of which we have at least had reason to dread the approach; nor in offering prayers for the satisfaction of desires consciously felt, or for supplying wants which we know exist. We are not about to give thanks for benefits received and (at least in some degree) appreciated. We have indeed fulfilled these duties: and, in so doing, our spiritual faculties and affections have been engaged, but still we have been expressing things within the compass of our understanding. But now we are entering upon a course of action wholly spiritual, in fulfilling which we are called to penetrate in spirit into the presence of God, and there, holding communion with Him, to realize our presence and union with Christ, in the great act of pleading with God on behalf of all His creatures.

In the form of Intercession given as appropriate for use in this part of the Office, we appeal in the first instance to the Name of Christ, who, as our High-priest and Mediator, is now with God. Such is the basis of this liturgical act, in which we are seeking, in the Holy Ghost, to fulfil on earth His perpetual office of intercession in heaven. We then refer to the supplications, and to the prayers, intercessions, and thanksgivings, which have been just expressed: to the supplications, as being those of the people of God; to the prayers, intercessions, and thanksgivings, as being those of His Church. Nor is this difference of expression without intention. For we have explained that our supplications

embrace the various circumstances and conditions of mankind, as individual human persons, and they are offered by us in the sympathy of our common nature. Whereas our prayers apply to men in their several relations to their fellow-men—to men as constituted in society, and especially in that society which is God's family and kingdom, His holy Church: and it is more especially as being His Church, that we come before Him to make prayers and intercessions, and to present thanksgivings and praises.

After making this reference to our previous devotions, we proceed to take a higher standing. No longer suppliants at a distance, but children accepted of their Father and admitted to His embrace, we place the petitions which have been already rehearsed in the hands of our *heavenly* Father and beseech Him to fulfil our requests.

Passing on from this reference to the form of our prayers, we proceed to present to God, in the same nearness of approach and with the same holy boldness, the persons on whose behalf these petitions have been expressed, bringing them up, as it were, severally before God, and introducing them in Christ to His favourable regard, and invoking upon them the dew of His blessing, and the outpouring of His Spirit.

Then follows a short recapitulation of the main objects of our prayers,—the revival of the Church, the deliverance of mankind, the gathering of those chosen unto salvation, the accomplishing of the full number, the *plerōma*, of the Elect, and the uniting and perfecting of the saints by the ministry of Apostles, Prophets, Evangelists, and Pastors: and lastly, a commendation of the departed, and a prayer for the appearing and kingdom of the Lord.

After this, in an act of faith and hope, the undoubting assurance of the Church is expressed that we have the petitions preferred in the Name of Christ; because we know that those things which we ask, are according to the will of God, who heareth the voice of His Church, who knoweth the intercessions of the Holy Ghost, who accepteth the mediation of His Son. For, as to the first of these, the voice of the Church is the true ordinance on earth for

expressing unto God, by the inspiration of the Holy Ghost, the wants and necessities of His people. And, secondly, the intercessions of the Holy Ghost, infinitely incapable of being uttered in human language, and yet breathed forth from the Body, through Christ, the Living Head, are verily the operation and work of Him who proceedeth from the Father, and is sent down by the Son upon the Church, who uniteth the whole Body in the Son, and is Himself the very bond of the unity which subsists between the Father, and the Son, and Himself, the *Vinculum Trinitatis*, who proceedeth from the Father by the Son, and wonderfully and ineffably communicateth from the Son to the Father: and therefore His intercessions must be according to the Will of God, and known unto Him, with an intimate knowledge which surpasses our conceptions. And, thirdly, the Mediation of Christ is the End for which He was sent by the Father, and became Man, and died for our sins, and has been exalted in Man's Nature to the right hand of God, in the glory of the Father.

In this assurance, overwhelmed by the infinite goodness and majesty of our God, we fall down before Him, and complete our intercession, by an act of worship and adoration unto the Father, with His Eternal Son, and with the Holy Ghost, One God.

Thus, in the Intercession by the Angel, are shortly brought together and enumerated the principal topics of the supplications, prayers, intercessions, and thanksgivings, which have been previously offered up; and they are shown to be four distinct parts or elements of one great and solemn act.

This form is given as one proper to be used, not only in the morning, but, with a slight verbal alteration, in the evening also: in the evening, however, another form is also given as proper to be used.

In this latter form, the Intercession commences, as in the previous one, by a reference to the mediatorial office of Christ, and to His presence with God as High-Priest and Mediator. And then, bringing up to God the supplications and prayers already offered, and beseeching the acceptance of them, it proceeds in a strain of intimate

communion with God to commend unto Him' all His Elect, and (in the words of that mighty intercession offered by the Lord in the night before He suffered, and recorded by the Apostle and Evangelist, St. John, in the seventeenth chapter of his Gospel) to implore for them preservation from the evil that is in the world, sanctification, the manifestation of His love, the inspiration of His Spirit, oneness in the Father and in the Son, perfectness through hope, an entrance into the future kingdom, and participation in the glory then to be revealed. And, after an ascription of worship unto the Son, it proceeds with the same act of faith and holy assurance referring to the prayers of the Church, the intercessions of the Holy Ghost, and the Mediation of the Son, as is contained in the previous form. It concludes with the Song of Salvation and the ascriptions of glory, blessing, and adoration, which in the seventh chapter of the Apocalypse are put into the mouths of the redeemed multitude, and of the Angels surrounding the throne, and the twenty-four Elders and the four living creatures, at the moment when they are described as falling down together upon their faces before the throne, and worshipping Him that liveth for ever and ever.

V. II. 4. THE MINISTRY OF THE WORD, TO THE CLOSE OF THE OFFICE.

And now we have come to a further and distinct act of Ministry, being (if we except the final Benediction) the last essential part of the whole service.

From the analogy derived from the corresponding rite under the Law, it is very evident that, in the morning, this Ministry of Word wholly belongs to the Angel of the Church as high-priest; and that it is addressed immediately to the Elders, and to the whole Church standing in and represented by the Elders. In the evening the Angel opens this part of the service; and while part of the ministry also belongs entirely to the Angel, and the subsequent part is fulfilled by the six Elders in common with himself, yet is their ministry seen to be derived from him, and is under his immediate presidency.

The duty of the Angel in the morning is, first, to select such a subject, and, secondly, to treat it in such a manner, as that the ministry at this time shall be calculated to present to the understandings of the Elders, and of the Church in general, clear and distinct ideas of truths known and acknowledged, but which it is important to keep in mind.

And, first, in selecting the subject, the Angel should bear in mind that this is not the proper time to introduce subjects of difficulty—subjects with which the audience is ill acquainted—subjects requiring demonstration and elaborate argument—subjects even with regard to which the Angel may be of opinion that misapprehensions exist in the minds of his people, and which, therefore, demand from him careful and dogmatic teaching. If needful, let the requisite instruction be given at a fitting opportunity: but this is *not* the fitting opportunity. It is equally unseasonable to address to the people instructions or exhortations with respect to their moral conduct; or to enforce topics, either of doctrine or of practice, by appeals to their fears or hopes. This is a season of worship: and the very ministry which we are now considering, is not for the immediate end of instruction, but is one pertaining to worship: and the appropriate subjects are the acts and words of God with which we are well acquainted, in which we are sincerely believing, and upon which it will be profitable to meditate. And these should be presented to the audience in few and well-selected words, calculated to impart clear and distinct ideas.

And, secondly, the subject thus selected ought so to be treated as naturally to lead the mind to meditation and reflection. The end desired is not to exercise the memory, but to give materials or topics for the exercise of thought. And if, in the morning, the subject is largely dwelt upon and the details are fully laid out, the meditations in the evening can only be the repetition of the morning ministry. The subject is to be so handled as to suggest, rather than to express, the train of thoughts which is to be pursued in subsequent meditation.

The thoughts thus expressed are to be the food for reflection during the day—not only to the Elders, but to

the people also; not subjects for logical debate, or such as to lead us to engage in framing systems and building up schemes of doctrine; but such that the mind may be led through contemplating them into precious thoughts, upon which our souls and spirits should feed, and by which the *light of life* within us should be nourished and supplied.

And all this, in a congregation of holy and faithful persons, will much depend upon the method pursued by the Angel in the morning. It depends upon him, whether he shall throw down a subject for exercising the reasoning powers, and shall draw off the soul from the worship and contemplation of God Himself to disquisitions (however necessary in their proper place) about Him: or, whether the Angel, by the course he adopts, shall give rise to a train of thought in which faith and hope and love, and not the logical powers, shall be exercised. It depends upon him, to a great degree, whether the Ministry of the Sevenfold Eldership in the evening shall consist of dry arguments, doctrinal teachings, or evangelical addresses: or whether it shall be full of unction and life.

In the evening, the Angel, by stating succinctly the subject of the morning, opens the way to the ministry of the seven, including himself; and the duty of each Elder is, in words few and well ordered, to give expression to some one distinct idea or thought naturally flowing from the Angel's ministry. As the entire ministry of the seven should not occupy more than from seven to ten minutes, it is obvious that the object of each Elder is not that he should give the full and complete result of the subject propounded; but that each shall select some one particular topic or proposition, forming part of the subject. The Elders are to speak as in the presence of God: not addressing themselves to the congregation, but delivering themselves either in the form of an abstract sentiment or proposition, or else in the form of an address to God.

And, with regard to the congregation, the golden candlestick furnishes a type of their duty also in this part of the service. As the candlestick framed of pure gold sustained the branches, and the branches the lamps; the candlestick,

the shaft, the branches, and the ornaments, being all "of the same:" so is it the calling of the Church to be as one body, the witnesses of the same one truth. And on both of these occasions, it is their duty to identify themselves with their spiritual heads. They should lend themselves to the Elders, assisting them, in the morning, to receive with ready minds every word addressed by the Angel for their direction; and, in the evening, to pour forth from believing hearts the meditated truths, the result of the day's reflections.

The Ministry of Word is followed by an Anthem: for which in the morning the hymn called "Benedictus" is selected; and in the evening, the hymn of the Blessed Virgin, called "Magnificat." In both cases, the anthems receive their usual names from the first word in the Latin versions of the hymns, of which the former has been used from the earliest periods at Lauds (the appointed hour for which is before sunrise), and the latter at Vespers. The occasions and subjects of these two hymns are sufficient to show their adaptation to the services in which they are respectively used.

The hymn "Benedictus" is to be found in the last verses of the first chapter of St. Luke's Gospel; it was uttered in the spirit of prophecy by Zacharias, the father of John the Baptist, immediately after his recovery of speech upon the naming of the Infant. He was aware of the approaching birth of the Son of Mary, of the house and lineage of David; and his wife Elizabeth, before the birth of her own son, had already acknowledged Mary as the Mother of her Lord; and the child in her womb, when the Virgin visited her, had been made conscious of her approach. In this prophetic hymn, Zacharias, filled with the Holy Ghost, blessed God that, in performance of His covenant and oath and of the predictions of all the holy prophets, He had raised up a horn of salvation in the house of David: and he predicts the office and ministry to be fulfilled by the Infant before him, as the Forerunner of the Lord.

The Church in her use of all the psalms and spiritual

songs which she has adopted into her Liturgical Offices, does not limit herself to the mere literal meaning or immediate historical application of the words she takes into her lips. They were inspired by the Holy Ghost to express higher and spiritual things. And therefore in singing before the Lord this song of Zacharias, the thought in her heart is not the approaching birth of the Infant Jesus, nor the salvation of the Jewish people from the hand of their enemies, nor the office and ministry of John the Baptist, preparatory to the preaching of the gospel and the gathering into Christ of the election from among the Jews. But the salvation in which she triumphs, is that which was afterwards revealed to the holy apostles and prophets by the Spirit, "that the *Gentiles* should be fellow heirs, and of the same Body, and partakers of the promise in Christ;" and knowing that this gospel is to be fully published, and that the full number of the elect is to be gathered both from Jews and Gentiles, the Church rejoices in the work of God, who sends forth her sons into all the world, to preach the gospel to every creature, and to prepare all men for the second Advent of the Lord; that Advent, when He shall come, not as a little Babe, nor as a poor and despised man, in lowliness and weakness for the suffering of death—but in the glory of the Father, and in the glory of the holy Angels, to bring eternal salvation unto His people, and to exalt them unto His kingdom. Filled with this hope, she looks out into the darkness of the world, and rejoices in the day-spring from on high, which shall bless the nations with the flood of its genial light.

*Ephes. III.
6, 6.*

The hymn "Magnificat," or song of the Blessed Virgin Mary, is that which she poured forth in the Holy Ghost, on the occasion to which we have already referred, when her cousin Elizabeth, the wife of Zachariah, hailed her as the "Blessed among women" and "the Mother of her Lord." In this hymn, the Blessed Virgin, in expressing the joy of her own heart, her faith, her meek and humble trust, hath been led to speak in such terms, as unconsciously to herself to develop her own character as the type of the elect people of God in all generations, and especially of the holy Church

which is the hope of the world in the coming Dispensation. And the Church, in the use of this hymn, while she thankfully commemorates the exceeding grace with which the Blessed Virgin was endowed, doth also take into her lips every word of the original hymn as applicable to herself. Her own lowly estate is present to her, when she celebrates the saving mercy of God, who hath chosen her unto eternal blessedness. His power, as it is about to be exerted in abating the strength and pride of His and her enemies, is that which she magnifies. The abundance of His riches which shall flow forth through her, is the burden of her song. And the work which she knows in her own consciousness to have been wrought in her, whereby the future purpose of God, covenanted to His Elect, confirmed by His oath, foretold by all the holy prophets, firm as the heavens and established as the foundations of the earth, fills her mouth with laughter and her tongue with singing. The hope, the assurance, of all this grace was concentrated in Him whom the Blessed Virgin bare in her womb, when in the power of the Spirit she first uttered this song; and in herself also, who was chosen out among women to be the depository of such mighty blessing. In Him it is still concentrated; and in His holy Church, which is His Virgin Bride. "Blessed is she that believeth, for there shall be a performance of those things which have been told her from the Lord."

In these two anthems, then, on ordinary occasions, the Church sums up the respective Offices of Morning and of Evening Prayer. And thus in the morning, she encourages her ministers, and the people also in their places, to go forth from the Sanctuary of God into the world, and in fulfilment of the Divine Mission, so to prepare and make ready the way of the Lord, that at His second Coming His people may find acceptance in His sight. And in the evening, at the close of the day, in the communion of the whole Body of Christ, living and departed, she rejoices in the salvation of the Lord, and in the sure mercies with which He visits the humble and meek.

While the anthem is being sung, the Angel is engaged in

the Sanctuary replacing the holy Sacrament in its receptacle : after which, his most appropriate action, remembering to what near access and communion he and his Church in him have been admitted, is to kneel down at the Altar and to offer a short prayer in secret, giving thanks unto the Lord for all the grace which He hath shed down abundantly upon His people. He returns to his throne, in sufficient time to bow before the Lord with all the congregation, at the close of the Anthem, in the final Gloria Patri ; and, afterwards, he pronounces upon the Church the Benediction, which completes and consummates the Office.

And it is as the consummation of the whole service, that the people should look upon this Benediction, and receive it, kneeling before the Lord, devoutly and in faith. They should hearken unto it as unto the voice of God Himself, assuring them that He hath accepted the contrition, the devotion, the prayer and worship, of His congregation ; and that all which they have witnessed, and in which they have participated, hath been truly done in the Lord, and through the grace of God hath been rendered effectual, and is accepted, ratified, and established in the presence of God, by the operation of the Holy Ghost, and through the mediation of Christ. In this faith they should hearken to the Benediction of the Lord, dismissing them from His presence, and bidding them to depart in peace.

In order to complete our examination of that which is properly the Liturgy of the Church, we have only further to consider the services at ten and at two in the forenoon and afternoon of the Lord's day, and the form of administering the Communion, when administered at the appointed times distinct from the consecration of the Sacrament on the Lord's day. For this purpose, we shall only have occasion to refer to, and briefly to apply, the explanation already given of the types under the Law, and to show the propriety of the prayers introduced. The essential form of administering the Communion is the same at all times ; and the order observed in the Office of Prayer in the forenoon and afternoon of the Lord's day is, in fact, the preliminary Office

of Confession and Dedication in the Morning and Evening Office, with the addition of the Psalms and a few collects or prayers. Having, therefore, brought to a close our account of the Order of the Eucharist, and of the Office of Daily Prayer, we propose to examine these additional services; and then to complete our survey of the form and order of the perpetual worship of God comprised in what is strictly called "the Liturgy of the Church," with some concluding remarks.

THE ADDITIONAL OFFICES ON THE LORD'S DAY.

WE have already sufficiently defined the nature of these Offices, seeing that the order observed is identical with the preliminary acts of Confession and Dedication in the Daily Office of Prayer. The Form of Exhortation, of Confession and Absolution, the Prayer of Dedication, the Creed, and the Anthem after the Creed, severally set forth for use in Morning Prayer, are to be used on both these occasions also. The portion of holy Scripture appointed to be read and offered before God in the forenoon, is, for the most part, taken from the part of Scripture in course in the morning; and that in the afternoon, from the part of Scripture in course in the evening. And on special feasts, or during seasons of observance, in which the regular course of selection is departed from in the morning and evening, on those days the same principle is applied to the selection of the portion of Scripture in the forenoon and afternoon.

The preliminary acts of confession and dedication concluded, the service is continued by singing certain of the psalms in course: and these are followed by the Collect for the day, and such of the prayers set forth in the ordinary forenoon or afternoon services, as may be selected by the Elder. And the service concludes with the Gloria Patri and Benediction.

Such is the order of the Office, both in the forenoon and afternoon of the Lord's day; but the manner of conducting it, and several accompanying circumstances, require our attention.

In discussing the general interpretation of the types, we

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have observed that the symbol of the two additional lambs as burnt-offerings, with their meat-offerings and their drink-offerings, indicates additional acts of worship of the same nature as those which we have explained to be antitypical to the morning and evening lambs; and that the application of them would receive its interpretation, either by the repetition of distinct rites, or by the investiture of the rites with additional circumstances of form and dignity. We shall now see the grounds for concluding that the former of these modes of expressing the duplication of the legal sacrifices, is the true one in this instance.

We have been instructed in the light of prophecy, that the use of the Office of Confession and Dedication on the Lord's day, at ten in the forenoon and at two in the afternoon (being, as we know, the liturgical rites antitypical to the burnt-offerings of the two additional lambs), was appointed in immediate reference to the reservation of the Sacrament, and to the administration of the holy Communion: that, on this occasion, in the morning, the removal of the antitype to the Shewbread, the reserved Sacrament; ought to take place: that, subsequently, the Table should be furnished, that the Sacrament might always be seen there: and, further, that, consequent upon the Office in the afternoon, those who were unable to come up to the house of God, and partake of the Communion in the morning, should have the opportunity of receiving the Communion in the afternoon; and thus should "all the children be blessed."

It was, therefore, made manifest that the two additional lambs on the Sabbath day typified two distinct repetitions of the antitypical Christian Office. Nor are these to be considered as merely ceremonial rites, appointed for observance without a definite object; but with an express intent to meet the spiritual necessities and circumstances of the children of God in the midst of this evil world, with all its hindrances (not moral only, but material) to the perfect service of God: and with this consequence also, that the rite, thus enjoined in the afternoon, elucidates the true nature of the Eucharist, and the duty of reserving it. Let us, then, revert to the Forenoon Service.

Considering that the Sacrament reserved during the week, and which is thus to be removed on the Lord's day after the Forenoon Service, is that which, on the preceding Lord's day, was consecrated by the Angel in special reference to the use of it in the particular Church; it would seem that the removal of it is the peculiar office and duty of the Angel. The most becoming way in which he can fulfil this duty is, that he should preside at the previous service, and be in readiness in his place, to go up at the close of the service to the Altar, and thence, with the assistance of the Elder, to remove the Sacrament.

If the Angel preside, he should come in vested in his cope, with the four officiating priests, at the commencement of the Forenoon Office; and, leaving them below, he should proceed into the upper choir and pronounce the Invocation, as in the Morning and Evening Office. The service will then proceed in the usual way (the Angel pronouncing the Absolution)* until the psalms. When these are sung, the priests will not ascend into the upper choir, seeing that the subsequent prayers are not of the nature of the Intercession, but are simply prayers to be recited by an Elder, or, in his absence, by any other priest. They correspond to the frankincense burned on the Brazen Altar, and not to the holy incense burned on the Golden Altar in the Holy Place.

Then, after the Benediction, which should be pronounced by the Angel if he be present, the Angel should go up to the Altar, and, with the assistance of the Elder, remove the holy Sacrament from its receptacle, and carry it from the Sanctuary.

In the afternoon, the presence of the Angel or his coadjutor is not necessary; but, if the subsequent Communion is to be administered by either of them, it is convenient that he should attend at this service; and attending, he should proceed as in the forenoon service. The order of this service is in all respects the same as in the forenoon, and even the forms prescribed for the exhortation and confession, as well as for the absolution and prayer of dedication, are the

* It is scarcely necessary to say that, if the Angel be not present, the officiating Elder pronounces the Absolution.

same. The use of the same forms in the forenoon and afternoon, adopting in the afternoon the forms connected with the morning, and not those connected with the evening service, is consistent with the fact that these two offices, thus performed at separate times for reasons peculiar to their use and intent in the Christian Church, are the anti-types to the burnt-offering of the two lambs, which, under the Law, appear to have been consumed together. And with this remark we may close our review of the Office of Prayer for the forenoon and afternoon of the Lord's day.

THE ADMINISTRATION OF THE COMMUNION ON THE AFTERNOON OF THE LORD'S DAY, AND IN THE MORNING DURING THE WEEK.

THE reasons or grounds for these respective observances are not the same in each case. The administration of the Communion on the afternoon of the Lord's day is a gracious dispensation of God, providing for the necessities of His people. It is not an ordinance of necessity, but of mercy. That is to say, it is not an ordinance appointed by God for His worship and service, at which there is necessarily an obligation upon any to attend, and to receive the Communion; for if all could attend in the forenoon, it would be their duty to do so. It is chiefly a provision, by which, in case there are any who cannot attend and receive the Communion in the forenoon of the Lord's day (and when all the members of a family are communicants, as all adults ought to be, this must always be the case), those absent from necessity in the forenoon may yet have the opportunity to communicate. But if it were possible that all could attend in the forenoon, it would be right that all should attend; and the administration of the Communion in the afternoon would become unnecessary.

The administration of the Communion every morning stands upon totally different grounds. First, it is contrary to the true nature of the Sacrament, that it should be reserved for acts of worship only, and not for Communion. Being according to God's ordinance reserved and employed for the purposes of worship on every day of the week, it follows that the Sacrament ought to be administered in Communion every day; not oftener than once a-day, but

certainly once. And secondly, this daily communion in the Sacrament consecrated on the Lord's day, which we have thus shown to be the legitimate and necessary consequence of its reservation and daily use, is, in fact, the true counterpart and antitype of the feast consequent upon the Passover, in the same respect in which the Eucharist is the antitype of the Passover itself. We have already shown that upon right principles of interpretation, the seven days' feast of unleavened bread points to acts of Communion connected with the consecration of the Eucharist on the Lord's day: and therefore reserving the Sacrament thus consecrated through the week, the deduction is inevitable that by a daily communion in the same we are to keep our feast of unleavened bread through the seven days.

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Such being the respective grounds for these observances, we may next proceed to the character of the services appointed for the administration of the Communion on the afternoon of the Lord's day, and on every morning. These are nearly the same on both occasions.

On the Lord's day, the service commences with a short address by the ministrant or officiating priest, explanatory of the service he is about to perform. He points out to those assembled that the Sacrament before them hath been already consecrated in the Church, and is, as the Apostle declares, the Communion of the Body and of the Blood of Christ. He tells them that God, in tenderness to their necessities, has ordained this service, that those hindered from being present in the morning, but present in their desires, and in the unity of the Spirit, might now partake. He reminds them of the efficacy of the act of consecration; of the change which hath been wrought in the creatures of bread and wine; and of the oblation of the Sacrament after consecration in memorial of the sacrifice of Christ, offered on behalf of the Church, of themselves, and of all men. And, further, reminding them that their brethren have already partaken of the Sacrament before them, he invites them also to partake. And, lastly, he exhorts them to humble themselves in confession before approaching so near to the immediate presence of God.

The address being concluded, the congregation kneel down; and the Confession used in the celebration of the Eucharist is offered, followed by the Absolution. After which succeed the Collect, Epistle, and Gospel for the day; and then the people testify their adherence to the one faith by reciting the Creed already recited by their brethren in the preceding Eucharistic service, as they are about also to testify to their union with them in Christ by communicating in the same Sacrament, "partaking of the one Bread," and drinking of the one Cup.

After the Creed, the priest goes up to the Altar and offers a prayer for grace upon those now approaching to Communion, imploring of Almighty God, that as He hath accepted the offerings of His Church, and made the earthly elements upon the Altar to be the Body and Blood of Christ, and hath fed thereby their brethren, so he would vouchsafe to extend the same benefits to those now present. Then follows the administration of the Communion in the same form, and with the same devotions and prayers, as in the forenoon.

In the daily Communion, seeing that it is not a supplemental office, as is that in the afternoon to the Communion in the forenoon of the Lord's day, but a consequence of the great act of consecration on the preceding Lord's Day, the address set forth for the afternoon Communion would be inappropriate, and any address is unnecessary. The mode of commencing the service is therefore different.

During the concluding anthem in the morning service, the Angel, in restoring the reserved Sacrament to the Tabernacle, retains upon the Altar so much as is required for the Communion on this particular occasion, and covers it with a napkin or thick veil. After the final Benediction, a sufficient pause having been made, the Angel, or some priest appointed by him, goes within the Sanctuary. The officiating minister, standing at the place where the Collect is ordinarily said, exclaims in presence of the sacred gifts, the symbols of the presence of the Lord, "Blessed be the glory of the Lord," &c., or else the Angelical Chorus, "Glory be to God on high," &c., and then bowing before the Lord

he repeats the Gloria Patri, the congregation responding. He then recites the Collect, and reads the Epistle and Gospel, which were recited and read at the celebration of the Eucharist on the preceding Lord's day.

In the administration of the Communion on the afternoon of the Lord's day, the Collect, Epistle, and Gospel, as well as the Creed, are read, in order that those present might have the same advantage as their brethren who were present at the consecration of the Sacrament. In fact, the intention is to reproduce to those who were unable to attend in the earlier part of the day, all the substantial passages in the order for celebrating the Eucharist, excluding those only which are actually connected with the consecration of the Sacrament, such as the oblation of the bread and wine, the eucharistic offering of praise, and the oblation of the consecrated Sacrament with the prayers and intercessions therewith inseparably connected. The same mode of reasoning does not apply to the daily Communion. Those attending it are supposed to have partaken in the communion on the preceding Lord's day, either at the Celebration or at the afternoon Communion. The reason for the use of the Collect, Epistle, and Gospel at this time, is simply that the act of communion should be sanctified thereby. "Every creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God and prayer;" especially the bread which *hath been* broken, whom the Father hath raised from the dead, and hath seated at His own right hand."

And as the special reasons for using the Collect, Epistle, and Gospel in the afternoon of the Lord's day, do not apply to the daily Communion, into which they are introduced on other and separate grounds; so neither do those same reasons apply as respects the recital of the Creed. Indeed, the use of the Creed seems appropriate only to those special occasions when the great congregation of the Church is gathered in assembly, and therefore it is not recited in the order for daily Communion.

The Collect, Epistle, and Gospel used in the morning Communion, are those used in the celebration of the Eu-

charist on the preceding Lord's day, and none other. For as the Communion is administered from the Sacrament consecrated on that occasion, and from none other, the use of the same prayers and the reading of the same Epistle and Gospel assist in referring back the daily Communion to the consecration. On this account no other Collect, Epistle, or Gospel, and so likewise no other Communion Anthem or Post-Communion Prayer, is permitted; and even on the morning of a special day of observance, for which special Collects, Epistle, Gospel, Prayers, and Anthems, are appointed, these are never to be used at the morning Communion, but only those used on the Lord's day.

After the Gospel, the Angel or officiating priest goes up to the Altar and removes the napkin or veil from the vessels containing the holy Sacrament, and then proceeds with the prayer (which varies from that used in the afternoon Communion only by a few words adapting it to the occasion), and with the Communion Service, as on the afternoon of the Lord's day.

CONCLUDING REMARKS UPON THE LITURGY OF THE CHURCH, PROPERLY SO CALLED.

THE more closely we examine the prescribed form and order of the Liturgy, which comprises the sacrament of the Eucharist as its foundation, and the daily and other Offices during the week connected with the sacrament,—the form and order as distinct from the mere wording of prayers and devotions, except so far as the words employed are an essential element of the form, as is the case in the words of consecration in the Eucharist—the stronger will be the conviction that this form and order proceed from God, and that they furnish a standing proof of His living and abiding presence with the Church.

Heb. xi. 3. The first and highest motive for receiving anything from God, or attributing anything to God as its Author, is Faith. “Through faith we understand (*πιστεύουσιν*, we receive into the understanding) that the worlds were framed by the Word of God, so that things which are seen, were not made of things which appear.” At the same time the reason of man, called into incessant exercise by all that surrounds him, continually vindicates his faith, contributing fresh evidence in confirmation of all that revelation has brought to light and authority has taught. And the more closely our investigations are carried on, the more clear becomes the internal evidence of those things which we have received upon the witness of God.

Thus in the external world, the simplicity of that arrangement by which all things are constituted of a few original elements—and the investigations of modern science are ever and anon reducing their number,—the wonderful combina-

tion of them, according to invariable laws providing against excess or deficiency in any essential element, by which are produced the vast multitude of individual substances composing the material world,—the exact adaptation of each substance to its specific place in the Universe, so that all Creation forms one vast machine with all its parts exactly arranged and balanced—these marks of Divine contrivance have with justice been adduced as convincing arguments that the World proceeded from the hand of God. Nor is this unity of design, carried on throughout the organization of an infinite variety of parts, the strongest proof to reason of a Divine origin. The efficiency of this vast machine of which we have spoken, in reference to the great end to which it is subservient, namely, the subsistence and well-being of animals, and above all of men,—the mystery of life, the phenomena which mark its presence, and which in an instant disappear, when life departs,—the absorption into organized bodies of inorganic matter, again to be returned to the brute and inert mass, and again to be absorbed, and again returned, so that apparently the particles of matter are brought in perpetual succession under the quickening influence of life—these, and the still higher mysteries of the existence of spirit, and the exercise of thought, in connexion with material substances,—the influence of will and the action of individual liberty in harmony with the laws of nature,—seem to demand, or rather to imply, the constant intervention of Omniscient providence and Almighty power; and are proofs not only that God made all things, but that by His presence He conserves all things: that “in Him we live, and move, and have our being;” and that “by Him all things consist.”

The same course of reasoning is equally cogent when applied to the Gospel of Christ, as revealed in holy Scripture. The simplicity of the fundamental principles,—the infinite variety of ways in which they are capable of being developed and applied,—the unity of purpose revealed through many minds, and (while systematic forms are neglected) the one great system of Eternal Truth unfolded in its completeness,—the mutual dependence and relations between all its parts

thus separately expressed, and their harmonious agreement,—the adaptation of the gospel to the moral being of man natural, its adequacy to the satisfaction of all the spiritual wants and desires of the regenerate,—are sufficient evidences that the Gospel proceeds from God.

And if the people of God had continued in His ways, and the ordinances given by Christ when He ascended up on high had been preserved in their integrity, the Church, in every period of her existence, since the Day of Pentecost, should have stood forth in the spiritual heavens, as Creation stands, a monument of His manifold wisdom, power, and love, a living witness to the truth of the Gospel, embodying, and communicating in the fulness of the Holy Ghost, all that in the Gospel is revealed of that eternal purpose which God hath purposed in Christ Jesus our Lord. Nor should there have been wanting, at any time, full proof and manifestation of His abiding presence and of His unerring guidance. But, alas! of this argument, to a great degree, the Church hath been deprived for many generations! The moral condition of man, perverse and corrupt (in the midst of the material Creation, which continues this day according to God's ordinances, and obedient to His word), furnishes to the atheist his most powerful weapon; and the fallen condition of the baptized (contrasted with that Gospel which they profess to believe, and which testifies of the heavenly gifts and powers with which He hath endowed His Christ), while it furnishes no sufficient excuse to the infidel, yet brings upon them the guilt of his blood.

This additional evidence, the manifestation of a present God bestowing blessing and guidance upon His Church, has been again vouchsafed to us, unto whom He hath given grace to acknowledge and confess the ordinances, which in His mercy He restores unto the Church: and as we view their gradual progress in reviving strength, our faith and our joy are augmented and confirmed. And although we have received the Divine Liturgy of the Church in faith of God, trusting ourselves to His guidance, and believing in His ordinances thus restored—receiving “the words of the prophets and the commandments of the apostles of the Lord

and Saviour," yet the same reasoning which we have applied to God's revelation of Himself, as the Creator of the world, and as the Author and Finisher of our salvation, is also applicable to the Liturgy.

In tracing the form and order of the Liturgy from its source in the holy Eucharist, in its development through the rites of daily prayer and the ordinances observed during the week, we have compared the simplicity of the form observed in the sacrament, transcribed from the example of Christ in instituting it,—with the diversity of rites in the Order for Daily Prayer, corresponding to the numerous rites in the daily service of the Tabernacle and Court. We have observed the unity of design pervading the whole, and marking it to be one Liturgy, and the unforced and natural sequence of the several successive parts; we have pointed out the spiritual machinery which is put in motion, and its adaptation to the end of carrying on the work of God, both in individual souls and in the Catholic Church; the opportunity which it affords to the expression of every want, of every vow, of every sentiment of worship and adoration, which the heart can desire, and of which the spirit can be conscious; and the provision which it makes for administering the manifold grace of God in every way, in which, by means of the continual Liturgy of the Church, that grace can flow into the spirit, and be communicated to the heart, of every regenerate child of God.

Besides all the internal evidence to be derived from the nature of its construction and its adaptation to an end, the relation of the Liturgy to the rites of the Law furnishes additional proof, that God, present in His Church, hath instructed her in the form of His worship. Not only does the Liturgy contain and apply all the peculiar doctrines of the Gospel, and comprise the ministry of all the ordinary means of grace; but it is, liturgically, the living embodiment and manifestation of those heavenly things which were foreshadowed in the former Dispensation. When compared with the types of the Law, there is that total dissimilitude in kind, and yet that perfect correspondence of analogy, between the two (manifesting that as the one is the shadow,

so is the other the true and veritable projection, of the same heavenly mysteries, the eternal purpose of God in His Church), which prove that the two are the work of One,—that from Him who revealed to Moses the pattern in the Mount, hath proceeded the order of Christian worship, as indeed from Him that order must proceed, wherever He is to be “worshipped in Spirit and in Truth.” Whether its internal construction be regarded, or its analogy to the Law, it is evident that the Liturgy is one conception, proceeding from one mind :—and yet we know as a fact, that it did not proceed from the mind of any one man.

We, who have watched the progress of the work of God, in reviving His Church and restoring the ordinances of His house, know that the knowledge of the symbolic and spiritual meaning contained in the types of the Law was not communicated to us as one connected whole. The types were not even opened, for the most part, consecutively and in their order, nor at one time : one portion of the Law, sometimes a single type, was opened to us at one time ; another portion, or single type, indifferently taken, as to its order in holy Scripture, and without reference to system, was opened at another ; these occasions occurring at long intervals, in the course of several years : and these interpretations were brought to us principally, indeed, through the ministry of one Prophet distinguished by the gift of God bestowed on him, yet not exclusively by one ; but by several, in different places, and without concert. And when given, their definite meaning and value were affixed to them, not by those through whose lips they were uttered, but by others. And the result was attained, not immediately, but gradually : nor was it until after the Liturgy had been constructed and brought to its present state, that the meaning of several of the types, the bearing of all the several parts upon each other, and the consistency of the whole, were understood and appreciated.

Our faith, therefore, and our reason concur in this, that God hath given to us the essential form and order of the Liturgy through the ordinances of Apostles and Prophets which He hath restored ; that He is the Author and Doer

of all things in His Church ; and that we pay our vows and present our worship, not to one afar off, but to One who vouchsafes to dwell in the midst of His people, to a Living and Present God, acting and speaking in the midst of His people and supernaturally directing them.

We began our discussion of the Liturgy with the principle that, as we can know and approach God only in the P. s. way revealed by Himself, even by Jesus Christ,—so our manner of worship, in all essential particulars, must proceed from Him and be taught to us by Him. We have shown that the manner of celebrating the holy Eucharist hath been taught us by the Lord who instituted it. This sacrament is, indeed, the inner Sanctuary of Christian worship, the citadel in which the spirit of worship hath taken refuge, during all the long ages in which the progress to perfection hath been stayed, and the means of progress for the time withdrawn : and the tradition of the Lord in its institution hath ever been observed in its essential points, while in all other respects the true principles of the order of public worship have been forgotten or disregarded. Nor do we believe that this sacrament shall ever cease to be celebrated during this Dispensation, unless indeed during that short reign of Antichrist, when (as it would seem) all outward ordinances of worship shall be violently suspended—when “in the Dan. ix. 27. midst of the week he shall cause the sacrifice and the oblation to cease.” We have further explained the interpretation of the types of the Law, and the analogous rites of the Christian Church, brought to us by the Prophets of the Lord, and confirmed and established by His Apostles. We have shown those rites to be reasonable and holy, and worthy of God ; and to be adapted to the nature of man, and to the requirements of his spiritual condition as regenerated in Christ. And, lastly, if there be one thing which we have had occasion to note more prominently than any other, it is the constant reference to the reality of our access into the presence of God, the Father, the Son, and the Holy Ghost,—the reality of the presence of Christ, as the Apostle and High-Priest of our profession,—the reality of the presence of the Holy Ghost, the energizing Spirit, through

whose operation God is pleased to work all our works in us.

To this truth may our hearts and minds be ever directed; this truth it has been the great aim of our Readings to enforce. The great object of our desires should be, that, in the perpetual ministry of our holy Liturgy, the worshippers may be continually aroused to the consciousness of the presence of the Great God, whom we adore and serve; and that all their faculties, in obedience to the motions of the Holy Ghost, which dwelleth in us, may be engaged in ascribing unto Him, even unto the Father, with His Only-Begotten Son, and with the Holy Ghost, One God, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever.

ADDITIONAL NOTE ON "THE OFFICES OF DAILY PRAYER."

Pages 455 and 462.

IN using the word "apostasy," in a former paragraph, and in speaking of the effects of absolution, we have been careful so to express ourselves as to denote the extent to which the words "apostasy" and "absolution" apply to the Church; and to distinguish between the Church as the Body of Christ, united in Himself, their Head,—and the company of the baptized in this world, who though in the One Body, of the One Body, and *ordained* to be the manifestation of the One Body, as militant on earth, are not in an exclusive sense to be considered the Body of Christ. But it may be useful to put together a few remarks explanatory of the true meaning intended to be attached to our words.

And first, when we speak of the Church as the Body of Christ, we speak of the saints as abiding in Him, sanctified, indwelt and energized by His Spirit, "quickenened with Christ," "raised up with Him," "made to sit with Him in heavenly places," "members of His Body, of His flesh, and of His bones," "dwelling in Christ and Christ in them," "the Temple of God," and "of the Holy Ghost," "complete in Christ," and furnished with every means in its own constitution, for ensuring its continuance in the state to which He hath raised it. Regarding the Church in this point of view, although the sins of the baptized have their effect in bringing dishonour on the Name of God and His Christ, and are a stain which in His long-suffering He permits, in order that He may have mercy on all, even as the holy Lord our Saviour vouchsafed to take this nature fallen and corrupted through sin (though never in Him corrupt or fallen), and to tabernacle among sinners; yet to impute sin to the One Body, as united to and abiding in Christ, His holy Spouse, His undefiled, formed from His side, and with whom He is One flesh and One Spirit, they being of His flesh and of His bones, is contrary to truth; and to suppose that Christ and His holy Church in Him, "the fulness of Him that filleth all in all,"

Rom. vi. 2-11; Ephes. i. 22, 23; ii. 5, 6; iv. 23, 24; v. 30; Coloss. i. 18, 21, 22; ii. 10-12; iii. 1-3, and 10, &c.

need absolution, is blasphemous. But "the Church as it is in Christ," and "the members of that Body sojourning on earth," are not absolutely identical expressions, and when employed in the text, the distinction between them has been kept in view.

Being made very members of the Body of Christ, and partakers of the Holy Ghost who dwelleth therein, it is God's gift to us in our place in the Body to abide holy and separate from sin, ever dying to that corrupt and evil nature which remains in us until the great day of the Regeneration, and ever living unto God in holiness and righteousness in Christ. But this is to be wrought in us, and to be maintained in us, through the ordinances of God in His Church, and among others, through the word of absolution following upon our sincere confession of sin and unworthiness,—these ordinances expressing, and effectuating to them that believe, the sanctifying operation of the Holy Ghost. Nor do these ordinances produce their proper effects in us, otherwise than through our faith, which, again, is the work of God, but exercised with the co-operation of our will: and, therefore, when we fail in our faith, we are liable to fall from grace; and we *do* fall from grace—from that grace of entire death unto sin, and life unto righteousness—from the grace of that anointing whereby we know all things, into error, ignorance, and untruth: and out of these we need to be delivered and restored. The ministry of Absolution, therefore, is, as regards the whole Body of Christ, conservative; as regards the penitent, it is remedial.

We impute not, therefore, either sin, or ignorance, or apostasy, to the One Church in heaven and earth, "the Church, which is His Body who filleth all in all:"—God forbid! But we impute the liability to these evils, and alas! the existence of them, to the company of the baptized on earth, a company consisting of individual men, fallible and liable both to sin and error through unbelief. Nor, yet, do we consider the Church as it is in Christ, to be a mere impersonal abstraction, an idea in the mind of God: for it is a real and true constitution, though spiritual, truly subsisting in Christ, and to be realised in every one of the baptized, through faith, by the operation of the Holy Ghost in the ordinances of the Church. It is a fearful error to impute to God the sins and imperfections of His people. He would ever have had in the company of the baptized on earth the complete development of what the Church truly is in Christ, the perfect manifestation of the grace and life of God, and the complete development in the members of the body of all those heavenly and spiritual ordinances by which the Church eternally subsists. Without those ordinances the company of the baptized on earth must fail in preserving the grace and life. With those ordinances, the baptized, *through faith*, cannot fail in abiding in the grace and life. But, *through faith, alone* can the ordinances be retained or their benefits be secured.

This brings us to the consideration to what extent the company of the baptized on earth have failed; in other words, the extent to which the word "apostasy" is applicable to them. God having constituted the Church in Christ, whom He had exalted to His own right hand, with a

certain organization to be manifested through certain earthly ordinances—the media of the operation of the Holy Ghost,—He would have effectually preserved the baptized by these means through faith, individually from wilful sin, heresy, and schism, and collectively from transgression of His Covenant and errors in doctrine; and, faithful to His promise, would have kept them by His presence, a holy, faithful, separated people, among whom when the tares sprung up, they would not have choked the wheat. These ordinances the people of God have, in many important respects, failed to preserve. Through God's infinite mercy and pity, He hath still continued much to them,—the sacraments absolutely necessary to salvation,—and the priesthood absolutely necessary to the ministration of sacraments. Those essential to individual salvation have been preserved. But the ordinances by which He would continually minister to them immediately from Himself the full grace of His Spirit in those very sacraments—and not merely vouchsafe to them to partake in the heavenly life, but to possess the full energy of that life and the powers of the world to come—the ordinances, by which He would not merely save individuals, but bind together and unite them as One Visible Body,—these ordinances, this organization in its manifestation upon earth, have not been retained.

We impute not, therefore, to the baptized an entire apostasy from the Christian standing. They still remain members of the Church—the same Church; they have still retained her priesthood, and (partially) her episcopate, and her sacraments, so far as essential to personal salvation, although with great loss and diminution of grace. But we do impute it to the sin of the baptized that the ordinances given at the first are no longer complete and entire. We impute it to their sin that they did not retain among them the ministry of Apostles, sent forth immediately from God to dispense the fulness of His grace, and by the laying on of their hands to give the Holy Ghost. We impute it to the sin of the baptized that they did not retain, or by their faith recall, the ministry of apostles, and of prophets evangelists and pastors ordained and directed by Apostles, through whose ministrations the saints are to be perfected, the work of the ministry to be fulfilled, the body of Christ to be edified, until the whole number of the elect shall come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Failing to retain these ministries, they have failed to retain the love, the holiness, the purity,—the truth, undefiled with error,—the unity, undefaced by separateness and schism,—and, in a word, that participation in the full grace of Christ to which, through the ordinances of the Church, the baptized were at first admitted, and in which, abiding in faith, they might have remained. From this, in its completeness and fulness of power, they have apostatized—that is to say, fallen away; but from the state of grace absolutely—from fundamental truth essential to salvation—they have not fallen: nor will God permit the whole number of the baptized abiding at any time upon earth altogether to fall, until that day of final separation when the wheat shall be gathered into the garner, and

the tares shall be bound in bundles for the burning. Then, indeed, the apostate Gentile Church shall be gathered, under Antichrist, in open warfare against Christ and His redeemed army from heaven, and shall be overthrown in the battle of that great day of God Almighty. Until that final separation, there is always hope of recovery for those who will return in contrition and repentance,—will turn from the false ways and mischievous expedients of man, and will return unto the ancient paths of the Lord, and seek unto the ancient ordinances of His Church.



